

**THE THEOLOGY OF PLATO**  
Proclus , The Platonic Successor .

BOOK 1

**Chapter 1 - α**

O Pericles , Dearest of Friends to me ,

**P5** ω Περικλεις φιλτατε φιλων εμ  
οι ,

on the one hand , I consider that The Whole Source of The Philosophy of  
Plato ,

μεν νομιζω την Απασαν αρχην την  
φιλοσοφίαν Πλατωνος ,  
was also Unfolded into Light According to The Will of The Idea-of-The-Good  
και εκλαμψαι κατα την βουλησι  
ν αγαθοειδη

of Those that are Superior , by Revealing The Hidden Intellect and The  
Truth in Selves

των κρειττονων , εκφαινουσιν τον κεκρυμμενον νουν και την αληθειαν  
εν αυτοις

that Subsists-together At-Once with The Beings about the souls turned-  
towards generation ,

10 την συνυφασταν ομου τοις ουσι περι ταις ψυχαις στρεφομ  
εναις γενεσιν ,

insofar as it is Lawful for Selves to thus Participate of These Supernatural  
and Mighty Goods ;

καθ' οσον θεμιτον αυταις ουτως μετεχειν των υπερφυων κ  
αι μεγαλων αγαθων ,

and in turn after having-been-made-Perfect and just as if With-drawing into  
Herself , She again

και παλιν υστερον τελειωθηναι και ωσπερ αναχωρησασαν εις  
εαυτην και

became invisible to most of those who professed to philosophize ; and later  
on to those who

καταστασιν αφανη τοις πολλοις των επαγγελλομενων φιλοσοφειν  
και

earnestly desired to take-part in the Pursuit of Being , She again Proceeded  
into Light .

15 σπευδοντων αντιλαμβανεσθαι της θηρας του οντος , αυθις προελθειν εις  
φως :

Whereas on the other hand , I especially think that The Mystic Initiations  
concerning

δε διαφεροντως οιμαι την  
μυσταγωγίαν περι

The Divine Inspiration of Selves are Purely Enthroned upon A Holy  
Foundation (**Phaedrus 254B**)

των θειων αυτων καθαρωσ ιδρυμενην εν αγνω  
βαθρω

and Eternally Subsist There with The Divine Selves , at that time were  
Revealed

και διαιωνιως υφεστηκυιαν εκειθεν παρ τοις θεοις αυτοις κατα χρονον εκφα  
νηναι

to those who were capable of Benefitting of Self , through one man , whom I  
will not

P6 τοις δυναμενοις απολαυσαι αυτης δι' ενος ανδρ  
ος , ον αν ουκ

miss-The-Mark , in calling The Primary Leader and Mystic-Priest , of Those  
True Mysteries ,

αμαρτοιμι αποκαλων προηγεμονος και ιεροφαντην των α  
ληθινων τελετων ,

and of Those Whole and Calm Visions , and which The Blessed Have-A-  
Share/Take-Part

και των ολοκληρων και ατρεμων φασματων και ων αι μακαριας μεταλαμβανουσ  
ιν

by Genuinely Clinging to The Life of A Good-Daimon (**Cratylus 398B-C**) ,  
5 γνωσιως αντεχομεναι της ζωης ευδαιμονος ,

into which Souls are Initiated by being Separated from those places about  
The Earth .

ας αι ψυχαι τελουνται χωρισθειςαι των τοπων  
περι γην :

Thus This Philosophy thus First Shined-forth Venerably and Ineffably from  
Self (**Socrates**) ,

δε την ουτως πρωτην ελλαμψασαν σεμνως και απορρητως υπ'  
αυτου

as if Soundly Established within The Most Sacred and Holy of Sanctuaries  
(**Symposium 215B**) ,

οιον ασφαλως ιδρυνηθεισαν εντος των ιεροις και αγιοις αδυτων ,  
while remaining unrecognized by the many who have entered .

10 των εισιοντων , αγνοηθεισαν τοις πολλοις

Surely then on the one hand , during Orderly Periods of Time , Self  
Proceeds Forth

δη μεν εν τακταις περιοδοις  
χρονων αυτη προελθειν εφ'

as much as was possible , through Certain True Priests and Priestesses  
(**Meno 81A**) ,

οσον ην δυνατον , υπο τινων αληθινων ιερω  
ν

who have also taken-up The Life Befitting Such Mystic Initiations ,

και ανελομενων τον βιον προσηκοντα τη μ  
υσταγωγια ,

and thus on the other hand , *That Whole Region* came-to-Be Filled-with-  
Mystic-Light

δε τον απαντα τοπον καταστη  
σασθαι καταλαμψαι

*Everywhere* , and with The Illuminations of Divine Visions .

15 πανταχου και <τας> ελλαμψεις των θειων φασματ  
ων .

Surely then , these commentators of **The Platonic Mysteries** by also  
Unfolding for us

δη Τουτους τους εξηγητας της Πλατωνικης εποπτειας και αναπλ  
ωσαντας ημιν

The All-Sacred Direction of Divine Concerns were also Allotted A Nature  
Resembling

τας παναγεστατας υφηγησεις περι των θειων και λαχοντας φυσιν π  
αραπλησιαν

That of Their Leader ; whom I indeed reckon to be the Egyptian **Plotinus** ,  
and those

την τω σφετερω καθηγεμονι αν εγεγεθειν ειναι τον Αιγυπτιον Πλωτινον τε κ  
αι τους

who were transmitted The Theory from This Man ; **Amelius** and **Porphry** ,  
and I think those

20 παραδεξαμενους την θεωριαν απο τουτου , Αμελιον τε και Πορφυριον , και οι  
μαι τους

who in the third place were Perfected for us just like Virile Statues (**Rep**  
**361D**) from These ;

τριτους αποτελεσθεντας ημιν ωσπερ ανδριαντας  
απο τουτων ,

**Iamblichus** and **Theodoros** , and surely then certain Others , if after These  
, by Following

Ιαμβλιχον τε και Θεοδωρον , και δη τινες αλλοι ει μετα του  
τους επομενοι

This Divine Chorus (**Theatetus 173B**) , have Themselves Danced Round  
About

τουτω τω θειω χορω των εαυτων  
ανε- περι

The Divinely-Inspired Mind of **Plato** .

**P7** την -βακχεισαν διανοιαν του Πλατωνος ,  
from which , after The Gods , The One who Guides us (**Syrianos**) to All that  
Is Beautiful

παρ' ων μετα θεους ο ηγεμων ημιν  
παντων των καλων

and Good , by having Received The Most Genuine and The Most Pure Light  
of The Truth

και αγαθων , υποδεξαμενος το γνησιωτατον και καθαρωτατον φως  
της αληθειας

in The Bosom of Their Soul in an Undeified Way , and then in turn made us  
Partakers of All

της κολποις τοις ψυχης αχραντως , τε κατεστησε η  
μας μετοχους απασης

The Rest of The Philosophy of **Plato** and Companions of Those  
Mystical/Esoteric-Significations

5 της αλλης του φιλοσιφιας Πλατωνος και κοινωνους εν απο  
ρητοις

which He had received from Those More-Ancient than Self , and surely then  
also

αι ων μετειληφε παρα των πρεσβυτερων αυτου , κ  
αι δη και

made us Companions in The Round Dance about The Mystic Truth of Divine  
Concerns .

απεφηνε συγχορευτας περι της μυστικης  
αληθειας των θειων .

Thus on the one hand , we should Pay-back-in-Full The Proper Gratitude to  
This Man

ουσαν χαριν ουν τουτω μεν μελλοιμεν εκτισειν την προσηκ  
ουσαν χαριν

in relation to The Benefits Received by us ; even if The Whole of Time will  
not be enough .

10 εις των ευεργεσιων ημας , ει ο συμπας χ  
ρονος αν ουδ' εξαρκεσειε .

If we should not only have received from Others The Transcendent Good  
Ει δει μη μονον ειληφεναι παρ' αλλων το ε  
ξαιρετον αγαθον  
of The Platonic Philosophy , but that we should also leave behind Memorials  
to Posterity

της Πλατωνικης φιλοσοφιας αλλα και καταλειπειν υπομνηματα τοις υστερον εσομ  
ενοις

of The Blessed Spectacles (**Phaedr 250B**) of which Selves we affirm have  
also become Spectators

των μακαριων θεαματων ων αυτοι φαμεν  
και γενεσθαι θεαται

and Eager-Followers according to our ability , under The Most-Perfect of  
Leaders and who

15 και ζηλωται κατα δυναμιν υφ'  
των τελεωτατω των ηγεμονι και

according to us arrived at The Apex of Philosophy .

καθ' υμας ηκοντι εις ακρον φ  
ιλοσοφιας ,

Therefore at this time we should Reasonably Invoke The Gods ,

καλοουμεν τους θεους  
δε ταχ' αν εικοτως παρα

that Selves may Enkindle The Light of Truth of our Souls (**Timaeus 39B**) ,

αυτους αναπτειν το φως της αληθειας ημων ταις ψυχαις ,  
and Those Followers and Attendants of Those who are Better to Guide-  
Aright our Intellect ,

και τους οπαδους και θεραπευτας των κρειττονων κατιθυνειν ημετε  
ρον τον νουν ,

and Lead our steps to The All-Perfect and Divine and Lofty Completion of  
The Platonic Theory .

20 και ποδηγετειν εις το παντελες και θειον και υψηλον τελος της Πλατω  
νικης θεωριας .

For on the one hand , I think , that One who Participates in the least way of  
Soundmindedness ,

γαρ μεν , οιμαι , τον μετεχοντα κατα  
βραχυ σωφροσυνης

will Properly *Everywhere* make The Sources from The Gods , and on the  
other hand ,

προσηκει Πανταχου ποιεισθαι τας αρχας απο θεων ,  
δε

not in the least , in The Elucidations regarding The Gods ; for we are not  
able to Intellect

ουχ ηκιστα εν ταις εξηγησεσιν περι των θεων : γαρ ουτε  
δυνατον νοησαι

That which Is Divine other than by being Perfected by The Light of Selves ;  
nor disclose

25 το θειον αλλως η τελεσθεντας παρ' τω φωτι  
αυτων , ουτε εξενεγκειν

The Divine to others , unless they are Governed by Selves and Exempt from many opinionated

**P8** εις αλλους η κυβερνωμενους παρ' αυτων και εξηρημενην των πολυ- δοξασματων notions and from the variety carried in Logos , thus Guarding The Unfolding of Divine Names .

-ειδων και της ποικιλιας φερομενης εν λογοις φυλαττοντας την ανελιξιν των θειων ονοματων .

Knowing this then , and being persuaded by the exhortation in the Platonic **Timaeus (27C)** ,

ειδοτες Ταυτ' ουν και πειθομενοι παραινουντι τω Πλατωνι κω Τιμαιω

we also Pre-Establish The Gods as Leaders of The Teaching/Doctrine concerning Selves ;

5 ημεις και προστησωμεθα τους θεους ηγεμονας της διδασκαλιας π  
επι αυτων ;

thus upon hearing our prayers may They be Propitious/Gracious

δε ακουσαντες οι ιλεω

and Favorably Approaching , Guide The Intellect of our Soul , and upon Leading Self About

τε και ευμενεις ελθοντες , αγοιεν τον νουν ημων της ψυχης και περιαγοιεν

**The Hestia /Hearth/Central-Fire** of Plato , and The Lofty-Sublimity of This Theory .

10 την εστιαν του Πλατωνος και το αναντ  
εξ της ταυτης θεωριας .

Of Which surely then , upon Arriving we shall Receive The Whole Truth concerning Selves ,

Ου δη γενομενοι υποδεξομεθα την συμπασαν αληθειαν περι αυτων ,

and obtain The Best Completion of The Labor-pains in us which we have about The Divine ,

και εξομεν το αριστον τελος της ωδινος εν ημιν ην εχομεν περι τα θεια ,

by longing to know *Anything* about Them , and by inquiring from others ,

ποθουντες γνωναι τι περι τουτων και πυνθανομενοι παρ' αλλων

and to The Best of my Ability , by testing/investigating Themselves

**(Apology 21B)** .

15 δυναμιν εις βασανιζοντες  
εαυτους .

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## Chapter 2 - β

Thus on the one hand , so much by Way of Introduction ; whereas on the other hand ,

: Αλλα μεν των αλις προοιμιων  
και δε

it is necessary that The Way of The Doctrine/Teaching being-proposed be  
 set-forth by me ;  
 εστι αναγκαιον τον τροπον της διδασκαλιας προκειμενης  
 εκθεσθαι μοι ,  
 of what Kind should Self be expected to be ,  
 τινα οποιον χρη αυτον προσδοκαν εσεσθ  
 αι ,  
 and then The Preparation for This of Those that will Hear will be Defined ;  
 20 και την παρασκευην τουτου <των> ακροασομενων αφορισ  
 ασθαι ,  
 According to which Being Properly Adapted , they may Approach ; not in  
 Relation to  
 καθ' ην εχοντες επιτηδειως απαντησονται ου προς  
 our Logos , but in Relation to The Lofty and Divinely-Inspired Philosophy of  
**Plato** .  
 ημετερους τους λογους αλλα προς την υψηλονουν και ενθεον φιλοσοφian του Πλ  
 ατωνος .  
 For it is also Unquestionably Proper that The Useful  
 Aptitudes/Faculties/Talents/Abilities  
**P9** γαρ και δηπου Προσηκει τας προσφορους  
 επιτηδειοτητας  
 of the hearers should be proposed according to The Ideas of Their Logos ,  
 των ακροατων υποκεισθαι τ  
 α ειδη των λογων ,  
 just as in The Endeared Mysteries , Those who are Skillful in regards to  
 These ,  
 περι καθαπερ εν ταις οικειας τελεταις , οι δεινοι  
 ταυτα  
 Previously-prepare/adapt The Receptacles for The Gods , and always  
 προευτρεπιζουσιν τας υποδοχας τοις θεοις  
 , και αι  
 neither use all the same soulless objects , nor other living-beings , nor  
 human-beings ,  
 5 ουτε χρωνται πασιν τοις αυτοις αψυχοις , ουτε τοις αλλοις ζωοις ουτε ανθρωπ  
 οις  
 before The Presence of The Divinities ; but out of each of these , only That  
 Alone  
 προς την παρουσιαν των θειων , αλλ' εφ εκαστων  
 το  
 which can Naturally Participate of The Gods ,  
 δυν-συμφυως-αμενον μετεχειν των θεων  
 ,  
 is Led/Offered in The Proposed Mystic Rites .  
 αγουσι εις την προκειμενη  
 ν τελετην .  
 Therefore first of all The Logos will be divided by me *In Three Ways* ;  
 ουν την πρωτην μεν Ο λογος εσται διηρημενος μοι  
 τριχη :  
 on the one hand , in The Beginning , by Considering all the common notions  
 about Gods ,  
 μεν εν αρχη επισκοπων παντα τ  
 α κοινα νοηματα περι θεων ,

as many as **Plato** Everywhere Delivers Together-Under-One-Head , along  
 with  
 10 οσα ο Πλατων απανταχου παραδιδωσιν συγκεφαλαιουμενος  
 και τε  
 The Powers and The Preciousness of The Self-Evident-Truths ;  
 τας δυναμεις και τας αξιας των  
 αξιωματων :  
 whereas in The Middle , by Enumerating The Whole Orders of The Gods ,  
 15 δε εν μεσοις διαριθμουμενος τας ολας τα  
 ξεις των θεων ,  
 and by Defining The Characteristics and The Processions of Selves in The  
 Platonic Way ,  
 και αφοριζομενος τας ιδιοτητας και τας προοδους αυτων κατα τον Πλατωνικον τρ  
 οπον ,  
 and by Bringing-back All , to The Hypotheses of The Theologists ;  
 και επαναγων παντα εις τας υποθεσεις τω  
 ν θεολογων :  
 then finally in The End , by Discoursing about The Gods which are  
 Celebrated  
 20 δε εν τη τελευτη διαλεγομενος περι των θεων  
 υμνημενων  
 sporadically in the Platonic writings , as either Super-Kosmic or En-Kosmic ,  
 and  
 σποραδην εν τη Πλατωνικοις συγγραμμασιν ειτε υπερκοσμιων ειτε εγκοσμιων ,  
 και  
 by Referring The Theory about Selves to The Whole Genera of The Divine  
 Kosmic-Orders .  
 αναφερων την θεωριαν περι αυτων εις τα ολα γενη των θειω  
 ν διακοσμων .  
 Then in every case , we shall Prefer the Clear and Distinct and Simple to  
 those that are contrary ,  
 25 δε Εν απασι προθησομεν το σαφες και διηρθρωμενον και απλουν τω  
 ν εναντιων ,  
 on the one hand , by Transferring *those* that are delivered through  
 Symbols ,  
 α δια συμβολων μεν μεταβιβαζοντες τα παραδεδομεν  
 to A Clear Doctrine/Teaching concerning *Selves* ;  
 εις την εναργη διδασκαλιαν περι  
 αυτων ,  
 and on the other hand , by Transmitting those that are delivered through  
 images ,  
 δε αναπεμποντες τα  
 δι' εικονων  
 to their Paradigms/Models ,  
 επι τα σφετερα παραδειγματα  
 ,  
 and on the one hand , by Testing by The Logos' of Cause (**Meno 98A**)  
 25 και μεν βασανιζοντες τοις λογισμοις της αιτι  
 ας  
 those that are written In-a-More-Demonstrative-Way ,  
 τα αναγεγραμμενα αποφα  
 ντικωτερον ,

while on the other hand , we shall Explain those that are composed through  
Indications ,

**P10** δε επεκδιηγουμενοι τα συντεθ  
εντα δι' αποδειξεων

and we shall Track-down The Way of The Truth Contained in Selves

(**Phaedrus 97E**)

και διερευνωμενοι τον τροπον της αληθειας εν αυτοι  
ς

by also making Selves known to the hearers ,

ουουσι , και ποιουντες γνωριμον τοις ακ

and on the one hand , of Those that are set-down in Riddles ,

κειμενων εν αινιγμασι και μεν των

by Discovering Their Clarity from another source ; not from foreign  
hypotheses

ανευρισκοντες την σαφηνειαν αλλοθεν ουκ εξ αλλοτρι  
ων υποθεσεων

but from the most genuine writings of **Plato** ,

αλλ' εκ των γνησιωτατων συγγραμματος του Πλατω  
νος ,

whereas on the other hand , of Those which fall on the spot upon the  
hearers ,

δε των προσπιπτοντω  
ν αυτοθεν τοις ακουουσι

we shall Contemplate Their Concord in Relation to The Realities .

5 θεωρουντες την συμφωνιαν προς  
τα πραγματα :

Surely then from All of which , The One and Perfect Idea of The Platonic  
Theology

ατωνικης θεολογιας δη αφ' παντων ων το εν και τελειον ειδος της Πλ

will come to Light for us , together with The Truth which Pervades  
throughout

αναφανησεται ημιν , και η αληθεια διη  
κουσα δι'

The Whole of Divine Intellections of Self ,

αυτου , των ολων θειων νοησεων

and The One Intellect which Produced All The Beauty of This Theology

και <ο> εις νους απογεννησας συμπαν το καλλος  
τουτου

and The Mystic Unfolding of This Theory .

και την μυστικην ανελιξιν ταυτης της θεωριας

Such then , on the one hand , will be The Logos from me , as I have said ;  
10 ι , καθαπερ εφην : τοιουτος ουν μεν εσται ο λογος μο

whereas in turn , The One who Hears the proposed Doctrines should be  
adorned with

δε αυ ο μεν ακροατης των προκειμενων δογματων υποκεισθ  
ω κεκοσμημενος



The Ethical Virtues , and by being Earnestly-bound by The Logos of  
 Excellence  
 ταις μεν ηθικαις αρεταις και καταδησαμενος τω λογω  
 της αρετης  
 by having Harmonized all the illiberal and inharmonious motions of the Soul  
 αρμοσας παντα τα αγενη και αναρμοστα κι  
 νηματα της ψυχης  
 in Relation to The One Idea of Mindfulness .  
 15 προς το εν ειδος της  
 φρονησεως .  
 For **Socrates** says (**Phaedr 67B**) , it is not Lawful for The Pure to be  
 touched by the impure ;  
 γαρ ο Σωκρατες φησιν , η μη ου θεμιτον καθαρου εφαπτε  
 σθαι Μη καθαρω :  
 for every vile character is indeed in every way impure ; while the contrary  
 character is Pure .  
 μην πας ο κακος γε παντως ακαθαρτος , δε  
 ο εναντιος καθαρος .  
 Furthermore The One who Hears should been Exercised in All The Methods  
 of The Logos  
 δε γεγυμνασθω  
 απασαις Ταις μεθοδοις λογικαις  
 and should have Contemplated many Un-questionable Conceptions about  
 Analyses ,  
 και μεν τεθεαμενος πολλα ανελεγκτα νοηματ  
 α περι αναλυσεων  
 but also many about the contraries to These ; of Divisions ; being  
 comparable as I believe ,  
 δε και πολλα περι των εναντιων προς ταυτας διαιρεσεων , παρεστω κα  
 θαπερ οιμαι ,  
 to the exhortation of **Parmenides (135C-136C)** to Socrates ;  
 τω παρεκελευσατο ο Παρμενιδης  
 τω Σωκρατει :  
 for Prior to Such Wandering in The Logos' , The Introspection of The Divine  
 Genera  
 γαρ προ τοιαυτης της πλανης εν τοις λογοις , της κατανοησις των θε  
 ιων γενων  
 and The Truth established in Their Selves , is difficult and impervious .  
 25 και η αληθειας ιδρυμενης εν τοις αυτοις χαλεπη και  
 απορος .  
 Surely then following These in the third place , The One who Hears should  
 not be unskilled  
 δη δε επι τουτοις τριτον T  
 ο εστω ανηκοος  
 in physics ; by having tracked-down the multiform opinions found in this  
 study  
 P11 της φυσικης διερευνησαμενος των πολυειδων δοξασματων εν  
 ταυτη  
 even if they are images according to The Way of The Causes of Beings from  
 Self ,  
 καν> ταις εικοσι κατα τροπον τας αιτιας  
 των οντων επ' αυτην

in order to easily Convey to The Nature of The Separate and Primary Under-  
lying-Realities .

<ινα> ραον πορευηται την φυσιν των χωριστων και πρωτουργων υπ  
οστασεων

Therefore as we have said , The One who Hears should not be negligent of  
The Truth

ουν οπερ ειπομεν ,  
Μητ' απολελειφθω της αληθειας

found in the phenomena of this study , nor in turn with The Ways of  
Education

5 δων εν τοις φαινομενοις ταυτης μητε αυ κατα ο  
παιδευσιν

and with The Disciplines found in Selves (**Timaeus 53C**) ;

και των μαθησεων εν αυταις :  
for we Recognize The More-Immaterial Divine Ousia through These .

γιαρ γινωσκομεν την αυλοτερον θειαν ουσιαν  
δια toutων .

Furthermore All These must Be-Bound-Together in Intellect ; The Leader ,

υν τον ηγεμονα δε Παντα ταυτα συνδησαμενος εις νο

and by Participating of The Dialectic of Plato ,

και μεταβαλων της διαλεκτικης Πλατω  
νος

and by Meditating The Immaterial Energies that are also Separate from  
corporeal powers ,

10 και μελετησας τας αυλους ενεργειας και χωριστας των σωματι  
κων δυναμεων

and by Longing to Contemplate The Beings by Intellection along with The

Logos (**Tim 28A**),

και εφιεμενος θεωρειν τα οντα νοησει με  
τα λογου ,

must earnestly engage in The Explanation/Unfolding of The Divine and  
Blessed Doctrines ,

λιπαρως απτεσθω της εξηγησεως των θειων τε και  
μακαριων δογματων ,

on the one hand , by Filling Their Soul , according to the Oracle , with  
Profound Love ;

ν μεν αναπλωσας της ψυχης κατα το Λογιο  
βαθη ερωτι ,

and since , as The Logos of Plato somewhere says (**Symposium 212B**) ,

και επει ως ο λογος Πλατωνος που φησιν ,  
to grasp The Apprehension of This Theory there is no Better Fellow-Worker  
than Love ,

15 λαβειν την αντιληψιν ταυτης της θεωριας εστιν ουκ αμεινω συνεργον  
ερωτος ,

whereas on the other hand , The One who Hears should be Exercised in The  
Truth

δε γεγυμνασμενος τη αληθεια  
which Pervades Through All , and must Truly Awaken The Intelligible Eye in  
Relation to Self ,

ηκουση δια παντων και οντως εχειρας το νοητον  
ομμα προς αυτην ,

by thus placing Themselves near The Firm , Immovable and Safe Idea  
 δε προσ- εαυτον -ιδρυσας τω μονιμω και ακινητω και ασφαλ  
 ει ειδει  
 of Divine Intuitive-Knowledge , and by being persuaded to admire nothing  
 else ,  
 των θειων γνωσεως και πειθομενος  
 θαυμαζειν μηδεν αλλο  
 nor still , to direct their attention to others ,  
 20 μηδε ετι αποβλεπειν  
 εις αλλα ,  
 thus hastening to The Divine Light with A Calm Understanding  
 αλλ' επειγομενος προς το θειον φως τη ατρεμει δι  
 ανοια  
 and with The Power of An Unwearied Life ; and so as to speak concisely ,  
 και δυναμει ατρυτου ζωης , και ως  
 φαναι συνελοντι ,  
 by Putting-forth Such An Energy and Quiet Ideal at Once ;  
 προβεβλημενος τοιουτον ενεργειας τε και ηρεμιας ειδος ομο  
 υ ,  
 The Kind which is Proper to Possess , for One who thus intends to be  
 οποιον προσηκει εχειν τον  
 ουτως εσομενον  
 A Koruphaian Philosopher , as **Socrates** describes somewhere in the  
**Theatetus (173B-C).**  
 25 κορυφαιον , ως ο Σωκρατες φησιν που εν  
 Θεαιτητω .

19 September 2022

### Chapter 3 - γ

Thus on the one hand , Such is The Magnitude of Her Hypothesis ,  
 P12 Η ουν μεν ουτω μεγαλη  
 υποθεσις  
 and such is The Way of The Logos' about Self  
 και τοιουτος ο τροπος των λογων περι  
 αυτην  
 and such are The Disciplines which must be learned in Preparation ,

η παρασκευη , και τοιαδε εστιν των τις μαθησομενων  
 as it has indeed become quite clear to me ;  
 αινεται μοι : ως γε καταφ  
 whereas on the other hand , before I begin The Outline of The Realities  
 Being-Proposed ,  
 5 δε πριν αρξωμαι της υφηγησεως τω  
 ν πραγματων προκειμενων ,  
 I wish to speak about The Theology of Self , including The Ways According  
 to Self ,  
 βουλομαι ειπειν περι θεολογιας αυτης τε και των τροπων  
 κατ' αυτην ,  
 and which of The Theological Types of Doctrines Plato lays-down , and  
 which ones he rejects ;  
 και τινας των θεολογικων τυπων δογμα- ο Πλατων -τιζει , δε τινας α  
 ποσκευαζεται ,  
 in order that by knowing these beforehand , we may more easily learn from  
 those that follow  
 εν ινα προ- ταυτα -ειδοτες ραον καταμανθανωμεν  
 εν τοις εχομενοις  
 The Starting-points/Origins of The Demonstrations/Indications (**Rep 379A**) .  
 10 αποδειξεων τας αφορμας των  
 Thus on the one hand , All Those who have ever engaged in Theology ,  
 ουν μεν Απαντες οσοι εισιν πωποτε η  
 μμενοι θεολογιας  
 have Named Those that are First According That Divine Nature ;  
 επονομαζοντες τα πρωτα κατα  
 θεους φυσιν ,  
 by saying that The Theological Knowledge is engaged in the pursuit about  
 These .  
 φασιν την θεολογικην επιστημην πραγματευεσθαι  
 περι ταυτα .  
 And some have considered only the corporeal , as the underlying existence ,  
 Και οι μεν αξιουντες μονον την σωματικην του υποστασι  
 ν ειναι ,  
 while placing All The Genera of The Incorporeal Natures in Relation to  
 Ousia as Secondary ,  
 15 δε τιθεμενοι συμπαντα τα γενη των ασωματων προς ο  
 υσιαν δευτερα ,  
 including The Sources of The Beings that have a corporeal-Form  
 τε τας αρχας των οντων  
 σωματοειδεις  
 and by showing that the habit in us by which we know These is corporeal .  
 και αποφαινουσιν την εξιν εν ημιν γνωριζουσαν ταυτας σ  
 ωματικην .  
 While others on the one hand , Suspend all the bodies from Those  
 Incorporeal Natures ,  
 Οι δε μεν εξ- παντα τα σωματω -αψαντες  
 των ασωματων ,  
 while on the other hand , Defining The First Hyparxis in Soul and in The  
 Powers of Soul ,

<δε> οριζομενοι την πρωτιστη υπαρξιν εν ψυχη και ταις  
 δυναμεσιν ψυχικαις ,  
 [[ Thomas Taylor notes that "Hyparxis is The Summit of Any Nature ,  
 or The Blossom , as it were , of Its Essence" (*Ousia/Underlying-Reality*,  
*jfb*) ]]  
 on the one hand , as I believe , by Calling The Best of The Souls , Those of  
 The Gods ;  
 20 μεν , οιμαι , καλουσι τας αριστας των ψυχων  
 θεους  
 and on the other hand , by Naming The Knowledge that Reaches-up  
 δε επονομαζουσιν την  
 επιστημην ανιουσιν  
 as far as These and which Recognizes These , Theology .  
 μερι τουτων και γινωσκουσιν ταυτας θ  
 εολογιαν .  
 And then in turn , All Those who Produce The Multitude of Souls (**Laws**  
**631D,963A**)  
 και δε αυ Οσοι παραγουσιν τα πληθη των ψυχων  
 from Another More-Ancient Source and Placed Intellect under as Leader of  
 The Wholes .  
**P13** εξ αλλης πρεσβυτερας αρχης και υπο- νουν -τιθενται ηγεμονα  
 των ολων ,  
 They say that , on the one hand , The Best End is The Union of The Soul  
 with Intellect ,  
 φασι μεν το αριστον τελος ειναι την ενωσιν της  
 ψυχης προς τον νουν  
 and They Consider that The Intellectual Idea of Life Bears The Most-  
 Honorable of All .  
 και νομιζουσιν το νοερον ειδος της ζωης διαφερειν των τιμ  
 ιοτητι παντων ,  
 while on the other hand , They doubtless Refer Theology  
 δε δη  
 που αγουσι θεολογιαν  
 and The Unfolding/Leading-Forth/Explanation of The Intellectual Ousia to  
 The Self/Same .  
 5 και την εξηγησιν περι της ν  
 οερας ουσιας εις ταυτον .  
 Therefore on the one hand , just as it has been said ,  
 ουν μεν , οπ  
 ερ εφην ,  
 all these people call The Primary and Most Self-sufficient Sources of The  
 Beings , Gods ,  
 Απαντες αποκαλουσι τας πρωτιστας και αυταρκεστατας αρχας των οντων  
 θεους  
 and The Knowledge of These , Theology .  
 και την επιστημην τουτων θεολο  
 γιαν .  
 Whereas on the other hand , only The Divinely-Inspired Unfolding of Plato  
 δε Μονη η  
 ενθεος υφηγησις του Πλατωνος  
 on the one hand , in Relation to The Logos of The Source , He Disdains all  
 corporeal natures

μεν προς λογον αρχης  
 ατιμασασα παντα τα σωματικα  
 (Surely then by The Logos that all that is divisible/partible and thus  
 possesses interval  
 10 ( δη διοτι παν το μεριστον  
 και διαστατον  
 is naturally unable to produce nor preserve itself , but possesses its  
 existence , its energy ,  
 πεφυκεν ουτε παραγειν ουτε σωζειν εαυτο αλλα εχει το ειναι και  
 το ενεργειν  
 or receptivity/experience through The Soul , and through The Motions in  
 Self) ,  
 η πασχειν δια ψυχης  
 και των κινησεων εν αυτη) ,  
 on the other hand , He Demonstrates that The Psychical Ousia is More-  
 Ancient than bodies ,  
 δε αποδειξασα την ψυχικην ουσιαν μεν ειναι π  
 ρεσβυτεραν σωματων  
 but is Suspended-from/Depends-upon The Intellectual Underlying-Reality  
 δε εξηρημενην της νο  
 ερας υποστασεως  
 (Seeing that all that are moved according to Time , even if they are Self-  
 Motive  
 15 ( επειδη παν το κινουμενον κατα χρονον , καν  
 η αυτοκινητον  
 on the one hand , since They are Leaders rather than those that are alter-  
 motive ,  
 των μεν ετεροκινήτων εστιν ηγεμονικωτερον  
 while on the other hand , They are Secondary to The Eternal Motion) .  
 δε δευτερον  
 της διαιωνιας κινησεως) ,  
 Thus on the one hand , just as mentioned , He Reveals that Intellect is The  
 Father and Cause  
 μεν , ωσπερ ειρηται , αποφαινει νο  
 υν τον πατερα και αιτιον  
 of Souls and bodies , and that All , both Exist and Energize about That ;  
 ψυχων και σωμάτων , και παντα και ειναι και ενεργειν περι  
 εκεινον  
 All that are Allotted That Life engaged in Transitions/Processes and  
 Evolutions/Unfoldings .  
 και οσα κεκτηται την ζωην εν διεξοδοις  
 ανελιξεσι ,  
 While on the other hand , Plato Proceeds to Another More-Incorporeal and  
 Ineffable Source  
 20 δε προεισι επ'  
 αλλην ασωματωτεραν και αρρητον αρχην  
 Being Entirely Exempt from Intellect and from which All necessarily possess  
 Their Subsistence ,  
 παντελως εξηρημενην του νου και αφ'  
 ης παντα αναγκαιον εχειν την υποστασιν ,  
 even if one speaks of Those Beings that are Last ;

καν λεγης των οντων  
 τα εσχατα :  
 for on the one hand , not All are naturally-disposed to Participate of Soul ,  
 γαρ μεν ου παντα πεφυκεν  
 μετεχειν ψυχης  
 but only as Many that possess a More-Clear Life , or more-obscure life , in  
 Selves .  
 αλλ' οσα εσχηκε τρανεστεραν ζωην η αμυδρ  
 οτεραν εν αυτοις ,  
 Neither are All able to Enjoy Intellect and Being ,  
 25 ουδε παντα απολαυειν νου και του  
 οντος  
 but only as Many that Subsist According to Idea .  
 P14 αλλ' οσα υφεστηκε  
 κατ' ειδος ,  
 Whereas in turn , The Source of All The Beings **Must** Be Participated by  
 All ,  
 δε αυ την αρχην των παντων των οντων δει μετεχε  
 σθαι υπο παντων ,  
 if indeed She can be absent from **no one** , by Being The Cause of All (**Parm**  
**144B**)  
 παντων ειπερ αποστατησει μηδενος , ουσα αιτια  
 which are in any way said to Subsist .  
 των οπωσουν λεγομενων υφεσταναι  
 ι .  
 Therefore by being Divinely-Inspired Plato discovered This Primary Source  
 of Wholes  
 5 δε ενθεως ανευρουσα Ταυτην  
 πρωτιστην αρχην των ολων  
 by Being More-Ancient than Intellect and by Being Hidden from View in  
 Inaccessible-Places ;  
 νην εν πρεσβυτεραν νου και αποκεκρυμμε  
 αβατοις  
 and by having-Brought-to-Light These Three Causes and Monads Beyond  
 Bodies ;  
 και αναφηνασα ταυτας τρεις αιτιας και μοναδας  
 επεκεινα σωμάτων ,  
 I mean The Soul and The Intellect and The Very-First Union Above Intellect  
 λεγω ψυχην και νουν και τον πρωτιστον την εν  
 ωσιν υπερ νουν ,  
 on the one hand , from These as Monads/Causes/Wholes Leading-forth Their  
 Innate Numbers ;  
 αραγει μεν εκ τουτων ως μοναδων π  
 τους οικειους αριθμους ,  
 The One Multitude Being The-Idea-of-One ,  
 10 τον μεν  
 ενοειδη  
 while The Other Multitude Is Intellectual ,  
 το δε  
 νοερον  
 whereas The Third Multitude is Psychological

τον δε

(For **Every** Monad Leads That Multitude which Is Coordinate with Herself) .  
(γὰρ πᾶσα μονὰς ἡγείται πληθους συστοιχου  
εαυτη) ,

Therefore , just as Plato Joins-together bodies with Souls  
δε ὡσπερ συναπτει τα σωματ

α ταις ψυχαις  
so also without a doubt , He Join-together Souls with Their Intellectual  
Ideas ,

ουτω και δηπου μεν ψυχας  
τοις νοεροις ειδεσι ,  
and These in turn , with The Unities of The Real Beings ,  
ταυτα δε ταις ενασι

των οντων ,  
then He Turns-about All to The Singular Imparticipable Unity .  
δε επιστρεφει παντα εις την μιαν αμεθεκτ

ον εναδα .

And having run back as far as to This ,  
15 Και αναδραμουςα μεχρι ταυτη  
5 ,

he expects to possess The Highest Limit of The Theory of Wholes ;  
οιεται εχειν το ακροτατον περας της θεωριας

των ολων ,  
and that This is The Truth Concerning The Gods ,  
και ταυτην ειναι την αληθειαν περι

θεων ,  
by being Engaged/Involved/Busy with The Unities of The Real Beings ,  
η πραγματευεται περι τας εναδας

των οντων ,  
and which Impart both The Processions and The Characteristics of Selves  
και παραδιδωσι τε τας προοδους και τας ιδιοτη

τας αυτων  
including The Joining-Together of The Real Beings in Relation to Selves  
20 και την συναφην των οντων  
προς αυτας

and to The Orders of The Ideas ,  
και τας ταξεις των

ειδων ,

which are Suspended from These Unific Underlying-Realities ;  
αι εξηρτηνται τουτων των ενιαιων

υποστασεων :

then that The Theory of Intellect and The Ideas and The Genera Turning-  
about Intellect  
δε την θεωριαν του νου και τα ειδη και τα γενη σ

τρεφομενην περι νουν  
is Secondary to The Knowledge which is Engaged about The Divine Selves .  
ειναι δευτεραν της επιστημης παραγματευομενης περι των θεων αυτων :

and that on the one hand , This Theory of Intellect Grasps Intelligibles  
και μεν ταυτης α

ντιλαμβανεσθαι νοητων  
and Ideas which are still capable of being Recognized by The Soul through  
Insight ,



25 και ειδων ετι δυναμεων γινωσκεσθαι τη  
 ψυχη δι' επιβολης ,  
 while on the other hand , The Knowledge Excelling/Transcending This  
 Theory  
 δε την  
 υπερχουσαν ταυτης  
 Pursues Ineffable and Voiceless Hyparxes and The Separation in Each-Other  
 μεταθιν αρρητων και αφθεγκτων υπαρξεων τε την διακρισιν εν αλλη  
 λαις  
 and The Unfolding of Selves into The Light from The Singular Cause .  
 και την εκ- αυτων -φανσιν απο  
 μιας αιτιας .  
 From which Source , on the one hand , I also opine that The Intellectual  
 Character  
**P15** Οθεν μεν και οιμ  
 αι το νοερων ιδιωμα  
 of The Soul is Capable of Grasping The Intellectual Ideas and The  
 Differences in Selves ,  
 της ψυχης υπαρχειν καταληπτικον των νοερων ειδων και της διαφορας  
 εν αυτοις ,  
 but on the other hand , that The Summit , or as they say , The Flower and  
 Hyparxis of Intellect  
 δε την ακροτητα , και ως φασι , το α  
 νθος και την υπαρخين του νου  
 is Conjoined with The Unities of The Real Beings , and through These ,  
 5 συναπτεσθαι προς τας εναδας των οντων και  
 δια τούτων  
 with The Occult/Hidden/Secret/Esoteric Union of All The Divine Unities of  
 Self .  
 προς την αποκρυφον ενωσιν πασων των  
 θειων εναδων αυτην .  
 For by There Being Many Gnostic/Cognitive Powers in us , and According to  
 This Alone  
 γαρ ουσων Πολλων γνωριστικων δυναμεων εν ημιν , κατα  
 ταυτην μονην  
 we are Naturally Capable of Communing-with The Divine and to Participate  
 of That Union ;  
 ι πεφυκαμεν συγγινεσθαι τω θειω κα  
 μετεχειν εκεινου :  
 for The Genus of Gods cannot be Grasped by sense-perception , nor by  
 opinion and Dianoia ,  
 γαρ το γενος θεων ουτε ληπτον αισθησει , ο  
 υτε δοξη και διανοια ,  
 if indeed Self Is Exempt from all bodies ; for Selves are divisible/partible  
 10 ειπερ εστι εξηρημενον απαντων σωματος , γαρ αυται μ  
 ερισται  
 and have come in contact with all various practical notions ;  
 και εφαιπονται πολυ-πραγ  
 ματων -ειδων ,  
 nor by Intellection in conjunction with Logos (**Tim 28A**) ,  
 ουτε νοησει μετα  
 λογου ,

for Intuitive-Knowledge of This Kind belongs to The Truly-Real Beings ;  
των οντως οντων , γαρ γνωσείς αι τοιαυται εισιν  
since The Hyparxis of The Gods Rides-upon/Is-Carried-upon The Real Beings

δε η υπαρξις , των θεων εποχειται  
τοις ουσι  
and is Defined According to The Union of The Wholes of Self .

την ενωσιν των ολων και αφωρισται κατ'  
Therefore if indeed The Divine is Knowable in any way at all ,  
15 αι οπωσουν , ουν ειπερ το θειον εστι γνωστον κ  
then it remains that The Divine must be Knowable by The Hyparxis of The  
Soul ,

Λειπεται υπαρχειν καταληπτον τη  
υπαρξει της ψυχης  
and thus Self can be Known/Recognized through This , as far as possible .  
και γνωριζεσθαι δια

ταυτης καθ'οσον δυνατον .

For we say that Everywhere/Always Those that are Like can be Known by  
The Like ;

γαρ φαμεν πανταχου τα ομοια  
γνωσκεσθαι Τω ομοιω :  
so that it is clear that the sensible can be known by sense , and the  
opinionative by opinion ,

το μεν δηλαδη το αισθητον τη αισθεσει , δε  
δοξαστον τη δοξη ,  
and the Dianoetic by Dianoia , and The Intelligible by Intellect ;  
20 τω νω δε το διανοητον τη διανοια , δε το νοητον

so that The Most Unific must be Known by The One ,  
τω ενι ωστε το ενικωτατον

and The Ineffable by That which is Ineffable .

αρρητω . και το αρρητον τω

For **Socrates** in the **Alcibiades (133C)** rightly expresses ,

ελεγεν γαρ ο Σωκρατης εν Αλκιβιαδη Ορθως

that The Soul Upon-Entering into Herself will Oversee All The Others and  
The God ;

και τον θεον : την ψυχην εισιουσας εις εαυτην κατοψεσθαι παντα τα αλλα τε

For by Verging into The Union of Herself and The Center of The Whole of  
Life

σης ζωης γαρ συννευουσα εις την ενωσιν εαυτης και το κεντρον της συμπα

and by doing-away-with the multitude and the variety of all the manifold  
powers in Self ,

25 και αποσκευαζομενη το πληθος και την ποικιλιαν των παντοδαπων δυναμεων εν αυ  
τη ,

Self Ascends to The Highest Watchtower of The Real Beings (**Statesman 272E**) .

αυτην ανεισι επ' την ακραν περιωπην των οντων .

And just as in The Most Holy of The Mysteries , they say that on the one hand , at first ,

**P16** Και ωσπερ εν ταις αγιωταταις των τελετων φασι μ  
εν την πρωτην

The Mystics Meet The Many-Ideas and The Many-Shaped Offspring  
τους μυστας απανταν πολυειδει και πολυφορμους  
γενεσιν

that are Hurlled-forth (**Philebos 16C**) before The Gods ,  
προβεβλημενους

των θεων ,  
whereas on the other hand , upon entering within ,  
δε

εισιοντας

Remaining Calm/Unmoved and Fortified by The Mystic Rites

ακλινεις και πεφραγμε  
νους ταις τελεταις

They Genuinely/Innocently/Purely Receive in Their Bosom The Divine  
Illumination of Self ,

ακραιφνωσ εγκολπιζεσθαι  
την θειαν ελλαμψιν αυτην

and naked , as They would say , They Participate/Share of The Divine .  
5 και γυμνητας , ως εκεινοι αν φαιεν , μεταλαμβανειν του  
θειου :

I suspect that The Same Way takes place in The Speculation/Beholding of  
Wholes .

οιμαι τον αυτον τροπον και εν τη θ  
εωρια των ολων

For on the one hand , upon The Soul Beholding those that arise after  
Herself ,

α μεθ' εαυτην μεν εις την ψυχην βλεπουσαν τ

She Sees the shadows and images of The Real Beings , whereas on the  
other hand ,

βλεπειν τας σκιας και τα ειδωλα των οντων ,  
δε

when She Turns-about (**Republic 518C-D**) to Herself  
επιστρεφομενην

εις εαυτην

She Unfolds The Ousia and The Logos' of Herself ;

10 ανελιπτειν την ουσιαν και τους λογους εαυ  
ης :

and on the one hand , at first , just then She only Sees Herself ; whereas on  
the other hand ,

και μεν το πρωτον ωσπερ μονον καθοραν εαυτην ,  
δε

upon Penetrating-More-Profoundly by The Intuitive-Knowledge of Herself ,  
βαθυνουσαν τη

γνωσει εαυτης

She will also Discover The Intellect and The Orders of The Real Beings in  
Self ,

και ευρισκει τον νουν και τας ταξεις  
των οντων εν αυτη ,  
but furthermore , upon Withdrawing into The Inner Refuge of Self ,  
δε χωρουσαν εις

το εντος αυτης  
and as it were , into The Innermost Sanctuary of The Soul , She Beholds  
και οιον το αδυτον  
της ψυχης , θεασασθαι  
with eyes shut , The Genus of Gods , and The Unities of The Beings

(**Phaedrus 246D**).

15 μεσασαν το γενος θεων και τας εναδας των οντων

For All are in us in a Psychic Way (**Meno 81C**) ,

γαρ Παντα εστι εν ημιν ψυχικως  
and Through This we Naturally Know-Recognize Everything ,

και δια τουτο πεφυκαμεν γινωσκειν  
παντα τα ,

by Awakening The Powers and The Images of Wholes in us .

ανεγειροντες τας δυναμεις και τας εικονας των ολων εν  
ημιν .

And This is The Best of The Energy , of The Powers to be Offered-up in  
Quietude

Και τουτο εστι το αριστον της ενεργειας , των δυναμεων ανατεινεσθαι εν  
ηρεμια

to The Divine Self and to Dance-Around That ,

20 προς το θειον αυτο και περιχορευειν εκε

ινο ,

and to Always Gather-together All The Multitude of The Soul to This Union

(**Phaedr 67C**) ,

και αι συναγειρειν παν το πληθος της ψυχης προς ταυτην την ενωσιν ,

and by discharging All Those that are after The One

μετα το εν και αφεντας παντα οσα

and to be Conjoined with The Ineffable Self which 'Is' also Beyond All The  
Beings .

και συναπτεσθαι τω αρρητω αυτω και επεκειν  
α παντων των οντων .

For it is Lawful for The Soul to Ascend as far as This (**Republic 509B**) ,

γαρ θεμιτον την ψυχην ανιεναι Μεχρι τουτου ,  
until She may Complete Her Ascent at The Self Source of The Beings ;

25 εως αν τελευτηση ανιουσα επ' την αυτην αρχην τω  
ν οντων :

but once having-come-to-Be There (**Republic 519D**) ,

**P17** δε γενομενην εκει  
and having-Beheld The Place which is There , She must again Descend from  
There ,

και θεασαμενην τον τοπον εκει και κατ  
ιουσιν εκειθεν

and Direct Her Journey through The Real Beings ;

και πορευομενην δια  
των οντων

while also Unfolding The Multitude of The Ideas ;  
και ανελιπτουσιν τα πληθη  
των ειδων ,  
and going-through The Monads and The Numbers of Selves ,  
τε διεξιουσιν τας μοναδας και τους αριθμους  
αυτων  
while also Thoroughly-Recognizing In The Way of Intellect  
και διαγινωσκουσιν  
νοερως  
in what way Each One is Suspended-from/Depends-upon Their Innate  
Unity ,  
οπως εκαστα εξηρηται  
των οικειων εναδων ,  
by Considering Her to Possess The Most Perfect Knowledge of Those that  
Are Divine ,  
5 οιεσθαι εχειν τελεωτατην επιστημην  
των θειων ,  
and as Beholding The Processions of The Gods into The Beings  
τε θεασαμενην τας προοδους των θεων ει  
5 τα οντα  
and The Separations of The Beings about The Gods  
και τας διακρισεις των οντων περι το  
5ς θεους  
in-The-Way-of-The-Idea-of-The-One .  
ενοειδ  
ως  
Surely then on the one hand , according to the vote of Plato ,  
δη μεν κατα τ  
ην ψηφον του Πλατωνος  
let such be the Theological  
εσ- τοιουτος -τω Ο θελογικ  
ος  
and let the Theology be such a habit for us ;  
10 και η θεολογια τοιαδε τις εξ  
ις ημιν ,  
which Unfolds-into-Light The Self Hyparxis of The Gods  
εκ φαινουσα την αυτην υπαρξ  
ιν των θεων  
and The Unknowable of Selves ,  
και το αγνωστον  
αυτων ,  
including The Characteristic of The Participants  
και της ιδιοτητος των μ  
ετεχοντων  
arising from being Separate and Beholding  
απο διακρινουσα και  
θεωμενη  
of This Unific Light  
της ταυτης ενιαιον φως  
and of This Blessed Energy  
και της μακαριας ενεργεια  
5  
which also Provides/Causes All of The Goods At-Once ,  
και παρεκτικης παντων των α  
γαθων ομου

and which are Announced (**Timaeus 37A-B**) to Those that are worthy .

απαγγελλουσαι  
τοις αξιουσ .

The Autumnal Equinox

22 September 2022

### Chapter 4 - δ

On the other hand , after The All-Perfect Comprehension of This First Theory

15 δε μετα της παντελη περιληψιν ταυτης πρωτιστης θεωριας

we must also Distinguish The Ways according to which Plato teaches us

και διαστησωμεθα τους τροπους καθ' ους ο Πλατων αναδιδασκει ημας

The Mystic Conceptions concerning The Divine .

των θειων . τα μυστικα νοηματα περι

For it has come to Light that he does not pursue the same way of instruction about The Divine

γαρ φαινεται ου μειων τον αυτον τροπον την διδασκαλιαν περι των θειων

in every case ; since on the one hand , sometimes he unfolds The Truth about Selves

πανταχου , αλλ' εν τινι αληθειαν περι αυτων

*in A Divinely-Inspired Way ,*

20 then on the other hand , at other times , *in A Dialectic Way ,*

διαλεκτικως , and at other times , by Announcing The Ineffable Characteristics of Selves

και ποτε μεν εξαγγελων τας αρρητους ιδιοτητας αυτων

συμβολικως , then again at other times , he Reverts to Selves from Their Images

απο των εικονων δε ποτε ανατρεχων επ' αυτους

and Discovers in Selves The Primary Causes of Wholes .

και ανευρισκων εν αυτοις τας πρωτουργας αιτιας των ολων .

For on the one hand , in the **Phaedrus (238D)** , by Being Divinely-Enraptured-by-The-Nymphs ,

25 γαρ μεν εν Φαιδρω γενομενος νυμφοληπτος

and by having exchanged his human intelligence for The Superior Madness/Fury ,

P18 και αλλαξαμενος της ανθρωπινης νοησεως την κρειττονα μανιαν ,

on the one hand , He Unfolds with A Divinely-Inspired Mouth ,

ενθεω στοματι μεν διεξεισι  
Many Hidden Doctrines about The Intellectual Gods ,

πολλὰ ἀπορρητὰ δόγματα περὶ τῶν νοερῶν θ  
 εἰς ,  
 and on the other hand , Many Hidden Doctrines about The Liberated  
 Leaders of The All ,  
 δε πολλὰ πε  
 ρὶ τῶν ἀπολυτῶν ἡγεμονῶν τοῦ παντός ,  
 who Lead Up The Multitude of The Kosmic Gods  
 οἱ ἀνατείνουσιν τὸ πλῆθος τῶν ἐγκοσμίων θεῶν  
 to Their Intelligible and Separate Monads of Their Wholes ,  
 5 ἐπὶ τὰς νοητὰς καὶ χωριστὰς μονάδας τῶν  
 ὁλῶν ,  
 while unfolding even more about The Divine Selves (**Timaeus 41A**)  
 δε εἰς πλείω περὶ τῶν θεῶν α  
 υτῶν  
 Being Allotted to The Kosmos , by Celebrating both The Intellections of  
 Selves and  
 διαλαχόντων τὸν κόσμον , ἀνυμνῶν τε τὰς νοησ  
 εἰς αὐτῶν καὶ  
 Their Kosmic Fabrications and Their Unpolluted Providence and Governing  
 of Souls  
 τὰς περικοσμίου ποιήσεις καὶ τὴν ἀχραντὸν προνοίαν καὶ τὴν διακυβέρνησιν περὶ τὰς  
 ψυχὰς  
 and All else that Socrates Imparts *in A Divinely-Inspired Way* in Those  
 Logos , as Self  
 καὶ ὅσα ἀλλὰ ὁ Σωκράτης παραδίδωσιν ἐνθεαστικῶς ἐν ἐκε  
 ἵνοις , ὥς αὐτός  
 clearly expresses and by crediting This Kind of Fury to The Deities in This  
 Place (**Phaedr 238C**).  
 10 ὥς αὐτὸς διαρρηδὴν λέγει , καὶ αἰτιωμένος τοῦτο τῆς τοιαύτης μανίας τοὺς θεοὺς ἐγ  
 χωρίου.

on the other hand , in the **Sophist (242B)** , by indeed contending *in a*  
*Dialectic Way*  
 δε Ἐν τῷ Σοφιστῇ γε  
 ἀγωνίζομενος διαλεκτικῶς  
 about The Being and also about The Separate Underlying-Realities from The  
 Real Beings  
 περὶ τοῦ ὄντος τε καὶ τῆς χωριστῆς ὑποστάσεως  
 ἀπο τῶν ὄντων  
 of **The One** , and by being-Puzzled in relation to Those that are More  
 Ancient ,  
 15 τοῦ ἐνός καὶ ἀπορῶν πρὸς τ  
 οὺς παλαιότερους ,  
 by Indicating on the one hand , *in what way*  
 ὅπως ἐπιδεικνύσιν μὲν  
 All The Beings are Suspended from **The Cause** and **The Primary Being** of  
 Themselves ,  
 πάντα τὰ ὄντα ἐξηρηται τῆς αἰτίας καὶ τοῦ πρωτῶς ὄντ  
 ος ἑαυτῶν ,  
 while on the other hand , **The Self Being** Participates of **The Unity That**  
**Transcends** Wholes ,

δε το αυτο ον (Neuter) μετεχει της εναδος  
 εξηρημενης (Fem) των ολων ,  
 and **Is The One** that **Experiences** , but *is not One-Self* ,  
 και εστι το εν ως πεπονθος αλλ' ο  
 υκ αυτοεν ,  
 by Being Subordinate and United to **The One** , but not **Primarily One** .  
 20 υπαρχον υφειμενον και ηνωμενον του ενος αλλ' ου πρωτως  
 εν .  
 Then in turn in a similar way in the ***Parmenides* (137C)** , he also Reveals *in*  
*a Dialectic Way*  
 δε αυ Ομοιως τω Παρμενιδη καν εκφαινει  
 διαλεκτικως  
 both The Processions of **Being** from **The One** ,  
 τε τας προοδους του οντος απο τ  
 ου ενος  
 and The Transcendancy of **The One** , through The First Hypotheses (1,2,3) ,  
 και την υπεροχην του ενος δια των πρωτων  
 υποθεσεων ,  
 even as Self says in Those Hypotheses , according to the most perfect  
 division of *This Method* .  
 και ως αυτος λεγει εν εκεινοις , κατα την τελεωτατην διαιρεσιν της τα  
 υτης μεθοδου .  
 And certainly on the one hand , in the ***Gorgias* (523)** , by also *Announcing*  
 The Myth/Logos  
 25 Και μην μιν μεν εν Γοργια και απαγ  
 γελλων μυθον  
 about The Three Fabricators/Creators and concerning The Demiurgic  
 Allotment in Selves ,  
 περι των τριων δημιουργων και περι της δημιουργικης διακληρωσ  
 εως εν αυτοις ,  
 by Being not only a Myth but also The Logos .  
 οντα ου μονον μυθον αλλα και  
 λογον .  
 On the other hand , in the ***Symposium* (203B)** , in regards to The Union of  
 Love ,  
 P19 δε εν Συμποσιω  
 περι του ενωσεως ερωτος ,  
 then in the ***Protagoras* (320C)** , in regards to the Distribution from The  
 Gods of mortal beings ;  
 δε εν Προταγορα περι της διακοσμησεως απο  
 θεων των θνητων ζωων ,  
*He Conceals* The Truth in regards to The Divine , *in a Symbolical Way* ,  
 κατακρυπτει την αληθειαν περι των θειων τον συμβολικο  
 ν τροπον ,  
 and *by Revealing* The Will of Itself to the extent of Bare Indication  
 και εκφαινει την βουλησιν εαυτου μεχρι ψι  
 λης ενδειξεως  
 to The Most Genuine of Hearers .  
 5 τοις γνησιωτατοις των ακουοντων .  
 If then you wish to be Reminded of The Realities through The Mathematical  
 Disciplines  
 Ει δε βουλει μνησθηναι της πραγματειας δια των μαθημα  
 των διδασκαλιας



and from The Ethical or Physical Logos' about The Divine Realities ,  
 και εκ των ηθικων η φυσικων λογων περι των θειων  
 ν της ,  
 of which on the one hand , Many may be Contemplated in the **Timaeus** ,  
 θεωρειν εν οιας μεν πολλας  
 and on the other hand , Many in the **Statesman** ,  
 δε πολ  
 λα εν Πολιτικω  
 while Many are scattered in **The Other Dialogues ; Herein** without a  
 doubt ,  
 10 δε εστι κατεσπαρμενα εν αλλοις διαλογος , ενταυθα  
 δηπου  
 for Thou who also Longs to Know The Divine by *Their Images* , *The Way* will  
 be quite-clear .  
 σοι και εφιεμενος γινωσκειν τα θεια δια των εικονων <ο> τροπος ε  
 σται καταφανης .  
 For **All These Dialogues Express-Likenesses** of The Divine Powers ; for on  
 the one hand ,  
 γαρ Απαντα απεικονιζεται τας των θειων δυναμεις :  
 μεν  
 if the **Statesman (269C)** , *Expresses-Likenesses* of The Fabrication in  
 Heaven ,  
 ει ο πολιτικος  
 την δημιουργιαν εν ουρανω ,  
 then perhaps on the other hand , *The Figures* of The Five Elements  
 Imparted/Given in  
 δε τα σχηματα των πεντε στ  
 οιχειων τυχοι αποδεδομενα εν  
 15 Geometric Logos'/Ratios (in the **Timaeus 53C**) , *Expresses-Likenesses*  
 γεωμετρικοις λογοις  
 The Characteristics of The Gods who Ride-upon The Parts of The All ;  
 τας ιδιοτητας των θεων των επιβεβηκοτων τοις μερεσι τ  
 ου παντος ,  
 whereas on the other hand , *The Divisions* of The Ousias of The Soul  
*Express-Likenesses*  
 δε αι διαιρεσεις της ουσιας  
 ψυχικης  
 of The Whole Kosmic-Orders of The Gods (**Timaeus 34B**) .  
 τας ολας διακοσμησεις των θεων .  
 For I concede to say that The Governments which He puts-together are  
 Likened to The Divine ,  
 γαρ Εω λεγειν οτι τας πολιτειας ας συνιστησιν α  
 πεικαζων τοις θειοις  
 and to The Whole Kosmos and They are Adorned by The Powers in Self .  
 και τω παντι κοσμω και ταις διακοσμηι δυνα  
 μεσι εν αυτω .  
 Therefore surely then , **All These Dialogues** exhibit to us through *Likeness*  
 , Their Processions  
 20 ουν δη Παντα ταυτα επιδεικνυσιν ημιν δι' ομοιοτητος εκ  
 εινων τας προοδους  
 and Orders and Fabrications in *Images* of those here in Relation to The  
 Divine .

και ταξεις και δημιουργιας εν εικοσιν των τηδε προς  
 τα θεια .  
 Thus on the one hand , Such are The Ways of The Theological Doctrines  
 used by Plato .  
 ουν μεν τοιουδε εισι Οι τροποι της θεολογικης διδασκαλιας  
 παρα τω Πλατωνι :  
 Whereas on the other hand , it is clear from what has been said ,  
**P20** δε δηλον  
 εκ των ειρημενων  
 that They are also necessarily *so many* in Number ;  
 οτι ειναι και αναγκαιον τοσουτους τον  
 αριθμον :  
 for on the one hand , those who speak about The Divine *by Way of*  
*Indication* ,  
 γαρ μεν οι λεγοντες περι των θει  
 ων δι' ενδειξεως  
 either speak *Symbolically* and *Mythically* or *by Way of Images* ,  
 η λεγουσιν συμβολικως και μυθικως η δι'  
 εικονων ,  
 on the other hand , of those who announce the thoughts of themselves in an  
 Un-covered Way ,  
 δε οι απαγγελλοντες τας διανοησεις εαυτ  
 ων απαρακαλυπτως  
 some frame their Logos' According to Knowledge ,  
 5 οι μεν ποιουνται τους λογους κατ'  
 επιστημην  
 while others frame their Logos' According to The Inspiring-Breath from The  
 Gods .  
 οι δε κατα  
 επιπνοιαν εκ θεων .  
 Thus on the one hand , One who is Orphic Longs to Reveal The Divine  
 through Their Symbols ,  
 δε μεν Ο Ορφικος εφιεμενος μηνυειν τα θ  
 εια δια των συμβολων  
 and is wholly akin to those who write The Myths of The Gods .  
 και ολως οικειος τοις γραφουσιν τας θε  
 ομυθιας .  
 On the other hand , One who is Pythagorean Longs to Reveal The Divine  
 through Their Images ,  
 δε Ο Πυθαγορειος  
 δια των εικονων ,  
 since The Mathematical Disciplines were also discovered by the  
 Pythagoreans  
 επει τα μαθηματα και εξη  
 ρητο τοις Πυθαγορειοις  
 for The Reminiscence of The Divine by endeavoring to arrive at These by  
 These Images ;  
 10 προς την αναμνησιν των θειων ως επεχειρουν διαβαινειν επ' εκεινα δια τουτων ει  
 κωνων :  
 for they refer both The Numbers and The Figures to The Gods ,  
 θεοις ,  
 γαρ εκεινων ανεισαν και τους αριθμους και τα σχηματα τοις  
 just as reported by those who earnestly record what was said .

τα λεγουσιν .  
 Then on the one hand , The One who *Brings-to-Light* The Self Truth  
 According to Herself  
 δε μεν Ο εκφαινων την  
 αυτην αληθειαν καθ' εαυτην  
 About The Gods *In-A-Divinely-Inspired-Way*  
 περι θεων  
 ενθεαστικως  
*Especially Reveals/Makes-Known* is from The Very Best of The Initiators of  
 The Mysteries ;  
 μαλιστα καταφανης παρα τοις ακροτατοις των  
 τελεστων :  
 for surely then , These Very Ones do not think it is Proper to cover-over The  
 Divine Orders  
 15 γαρ δη ουτοι ου αξιουσιν  
 παραπετασ- τας θειας ταξεις  
 or The Characteristics of Selves through certain veils/screens , to the pupils  
 of Themselves ,  
 η τας ιδιοτητας αυτων δια τινων -ματων τοις  
 γνωριμοις εαυτων ,  
 but to Impart to them , by Announcing both The Powers and The Numbers  
 in Selves  
 αλλα αποδιδοναι εξαγγελλουσιν τε τας δυναμεις και τους αριθμο  
 υς εν αυτοις  
 by Being-Moved by The Divine Selves .  
 των θεων αυτων .  
 κινουμενοι υπ'  
 Whereas in turn on the other hand , The Exceptional/Exclusive/Singular  
 Unfolding  
 αυ δε Ο  
 εξαιρετος  
*According to Knowledge* belongs to The Philosophy of Plato ; for as it  
 appears to me ,  
 20 δοκει εμοι , κατ' επιστημην εστι της φιλοσοφιας του Πλατωνος : γαρ ως  
 out of all those who are known to us , Plato Alone has attempted  
 των συνεγνωσμενων ημιν ο Πλατων μονος επεχειρησε  
 to Methodically Set in Order and to Define  
 κατα τροπον ταξαι και  
 διελεσθαι  
 both The Procession of The Divine Genera and The Difference to Each-Other  
 προς αλληλα και την προοδον των θειων γενων και την διαφοραν  
 and also The Common Characteristics of The Whole Kosmic-Orders  
 και τε τας κοινας ιδιοτητας των ολων  
 διακοσμων  
 including The Differences in Each Kosmic-Order .  
 25 και τας διηρημενας εν εκαστοις  
 Thus on the one hand , This will be quite-clear , when we shall Frame  
 P21 ουν μεν Τουτο εσται καταφανες , οταν  
 ποιησωμεθα

The Leading Demonstrations about the ***Parmenides*** and All The Divisions  
in Self .

τας προηγουμενας αποδειξεις περι Παρμενιδου και πασων των διαιρεσεων εν  
αυτω :

but now on the other hand , we should also say that Plato does not admit

ο Πλατων ου εισεδεξατο νυν μεν και λεγωμεν οτι

All The Mythical fictions/figures of the dramatic composition ,

γιαν πασαν των μυθικων πλασματος της δραματος

but only as many that Aim at The Beautiful and The Good of Self (**Republic  
462A**) ,

5 αλλ' οσον στοχαζεται του καλου και του αγαθου αυτης

and which are not Unharmonized in Relation to The Divine Underlying-  
Reality .

και εστιν ουκ αναρμοστον προς την θειαν  
υποστασιν .

For on the one hand , The Way of The Mythology is Ancient , which  
indicates

, γαρ μεν ο τροπος της μυθολογιας Εστι αρχαιος  
μηνυων

The Divine through conjecture and which puts-forth and represents The  
Nature of The Truth

τα θεια δι' υπονοιων και προβεβλημενος και απεικονιζομενος την φυσιν της  
αληθειας

under Many Veils , which extends-forth sense-perceptibles of The  
Intelligibles ,

παρα-πολλα-πετασματα , η προτεινει αισθητα των  
νοητων

and material of The Immaterial , and partible figures of The Impartible ,

10 και ενυλα των αυλων και μεριστα πλασματα των  
αμεριστων ,

and images/phantoms which are also equipped with false being of Those  
which are Real .

και ειδωλα και κατασκευαζει ψευδως οντα  
των αληθινων .

On the other hand , the more tragic Mythologies of the ancient poets  
δε τας τραγικωτερον θεολογιας

Των παλαιων ποιητων

who indeed thought it proper to establish *The Ineffable/Hidden* Concerning  
The Gods ,

περι γε των θεων αξιουντων συντιθεναι απορρητους

and on account of this devised *wanderings , sections , battles , lacerations ,*

15 και δια τουτο ποιουμενων πλανες και τομας και πολεμους και σπαρα  
γμους

*rapes and adulteries* of The Gods and many other *such Symbols*

βολα και αρπαγας και μοιχειας θεων και πολλα αλλα τοιαυτα συμ

of The Truth *Kept-Hidden* about The Divine Beings .

της αληθειας αποκεκρυμμενης περι των θειων ,

Thus on the one hand , Plato Does-away-with *such a Way* of Mythology

ον της μυθολογιας μεν ο Πλατων αποσηευαζεται τοιουτον τροπ  
 and says that it is in-every-way most-perfectly-foreign in Relation to  
 Education ,  
 ρος και φησι ειναι παντελως αλλοτριωτατον π  
 παιδειαν ,  
 while on the other hand , He Recommends The Logos' in the form of Myths  
 about The Gods  
 20 μυθων περι δε θεων παρακελευεται τους λογους εν σχημασι  
 by being More-Persuasive and More-Adapted to Mould Truth and  
 Philosophical Habit ,  
 φιλοσοφον εξιν , πιθανωτερον και οικειοτερον προς πλαττειν αληθειαν και  
 by Advocating on the one hand , that The Divine Nature is The Cause of All  
 Good ,  
 ον αιτιωμενους παντων αγαθων μεν το θει  
 whereas on the other hand , of *nothing* bad ,  
 ουδενος κακου , δε  
 while on the one hand , by-having-no-share of any  
 alteration/mutation/change ,  
 πασης μεταβολης δε αμοιρον α  
 and on the other hand , by Always Preserving/Guarding The Unchangeable  
 Order of Itself ,  
 την ατρεπτον δε ταξιν εαυτου αει διαφυλαττον  
 and on the one hand , by Pre-Supposing The Fountain of The Truth in  
 Itself ,  
 πηγην της αληθειας εν εαυτω δε προειληφος την  
 while on the other hand , by Never coming-to-be the cause of any deception  
 to others ;  
 25 δε ουδε- γινομενον αιτιο  
 ν -μιας απατης αλλοις :  
 for Socrates Leads-The-Way for us with Such Types of Theology in the  
***Republic (376-383)*** .  
 γαρ ο Σωκρατης υφηγησατο ημιν τοιουτος τυπους θεολογιας εν Πολιτεια  
 .  
 Now then , All The Myths of Plato Keep-Guarding The Truth in Secret ;  
**P22** τοιουν Παντες οι μυθοι του Πλατωνος φρουρουντες την αληθειαν εν απορρη  
 τω  
 for not even Their external pre-constructed manifestation can be discordant  
ουδε την εκτος προ- διασκευην -φαινομενην εχουσι  
 απαδουσαν  
 with the untrained and unturned preconception in us according to Nature  
 about The Gods ,  
 ρι της αδιδακτου και αδιαστροφου προληψεως εν ημιν κατα φυσιν πε  
 θεων ,  
 since They Bear The Image of Their Kosmic Composition , in which

εως , εν η αλλ' φερουσι εικονα της κοσμικης συστασ  
 both The Manifest Beauty is Worthy of Divinity , and The Beauty More-  
 Divine than This  
 5 και το φαινομενον καλλος εστι θεοπρεπες και <το> θ  
 εισοτερον τουτου  
 is Enthroned in The Unapparent Lives and Powers of The Gods .  
 ιδρυται εν ταις αφανεσιν ζωαις και δυναμεσι τ  
 ων θεων .  
 Thus on the one hand , This is One Way of The Myths Concerning The  
 Divine Realities  
 ουν μεν τουτον Ενα τον τροπον τους μυθους περι τω  
 ν θειων πραγματων  
 from which , the *apparently unlawful , irrational* and *inordinate* passes into  
 Order and Limit  
 εκ του φαινομενου παρανομου και αλογιστου και ατακτου μετηγαγεν εις ταξι  
 ν και ορον  
 and Takes-Aim-At The Composition of The Beautiful and Good .  
 10 και στοχαζομενην την συνθεσιν του καλου κα  
 ι αγαθου :  
 On the other hand , there is Another Way being Imparted in the **Phaedrus**  
 (229) ,  
 δε ον ετερον παραδι  
 δωσιν εν Φαιδρω ,  
 which everywhere thinks worthy to Preserve the Theological-Myths  
 Unmixed  
 πανταχου αξιων φυλαττειν την θεομυθια  
 ν αμικτον αμικτον  
 with their physical explanations and also in no way to confound  
 συμφερειν προς τας φυσικως αποδοσεις και μηδαμου  
 nor exchange Theology and the physical theory .  
 μηδε επαλλαττειν θεολογιαν και φυσικην θεωρι  
 αν .  
 For just as The Divine Self is-Exempt-from/Transcends The Whole of  
 Nature ,  
 15 γαρ Ως το θειον αυτο εξηρηται  
 της ολης φυσεως ,  
 so also without a doubt is it in every Way Proper that The Logos' about The  
 Gods  
 ουτω και δηπου παντη προσηκει τους  
 λογους περι θεων  
 should be Free from the practicalities concerned with Nature ;  
 καθαρευειν την πραγματειας περι  
 της φυσιν :  
 for He says , that such a mixture is toilsome/wearisome/distressing ;  
 γαρ φησιν , το τοιουτον  
 επιπονον  
 and makes the physical experiences the end of the conjecture of the Myths ,  
 20 και ποιεισθαι τα φυσικα παθηματα τελος της υπονομιας των  
 μυθων  
 and not at all of a Good Person ; as if by wisdom they happen to take not  
 only the Chimaira

και ου πανυ αγαθου ανδρος , ει υπο σοφιας εκαστον τυχοι αγειν τε και τ  
ην Χιμαιραν  
and the Gorgon and such as these , to be The Same with physical figures .  
και την Γοργονα και των τουουτων εις ταυτον φυσικους πλ  
ασμασιν .

For surely then Socrates also censures these people in the following ;  
γαρ δη ο Σωκρατης και αιτιωμενος Ταυτα εν  
εκεινοις  
by making The Logos say in the figure of the Myth of Orithya (A Nereid , A  
Sea Divinity)

25 πεποιηται τους λεγοντας εν σχηματι την μυθου Ωρειθυιαν  
that while **Sporting/Having-Fun** under **The Breath** of **Boreas** She **Fell**  
upon **the rocks**

**P23** παιζουσαν υπο του πνευματος Βορεου ωσθει  
σαν κατα των πετρων

by Being '**Snatched-Away**' by **Boreas** through **mortal Love** .  
ουσαν ηρπασθαι υπο του Βορεου δι'  
θνητην ερωτα :

For I believe that The Mythological-Logos' about The Gods should Always  
Possess/Hold

γαρ οιμαι τα μυθολογηματα περι θεων  
δαι  
αι  
εχειν  
Their Hidden Inner-Meanings More Venerable than **those** that are  
**apparent** .

φαινομενων . τας αποκεκρυμμενας εννοιας σεμνοτερας των  
So that if certain persons were to introduce us to **physical hypotheses** of  
The Platonic Myths

Ωστ' ει τινες και εισηγοιντο ημιν φυσικας υποθεσεις των Π  
λατωνικων μυθων

including **those** that are **engaged** about **those affairs** found **here** ,  
5 τα τηδε , και τα στρεφομενας περι

then we should say that selves entirely wander from The Understanding of  
The Philosopher

ου φιλοσοφου φησομεν αυτους πανταπασιν αποπλανασθαι της διανοιας τ  
and that Only Those of The Logos' which Possess in Their Un-folding of The  
Truth ,

και μονους εκεινους των λογων υπαρχειν εν τουτοις εξηγητας τη  
ς αληθειας ,

are Those that Aim at The Divine and Immaterial and of The Separate  
Underlying-Reality ,

οσοι στοχαζονται της θειας και αυλου και χωριστης  
υποστασεως

and by Looking to This ,  
ν τε και βλεποντες προς ταυτη

10 make The Syntheses and The Analyses of The Myths ,  
ποιουνται τας συνθεσεις και τας αναλυσεις των μυθων

adapted/akin/innate to the preconceptions in us concerning The Divine  
Beings .

των θειων οικειας ταις προληψεσιν εν ημιν περι

1 October 2022

## Chapter 5 - ε

Now then seeing that we have Numbered All These Ways of The Platonic Theology

τοιουν Επειδη διηριωμησαμεθα απαντας τουτους τους τροπους της Πλατωνικης θεολογιας  
and we have transmitted The Types of Syntheses and Analyses of The Myths  
και παραδεδωκαμεν τας οποιας συνθεσεις τε και αναλυσεις των μυθων

are Properly Akin/Adapted/Innate to The Truth about The Gods .

15 θειας περι θεων , ειναι προσηκει της αλη

Therefore on the one hand , let This Be Circumscribed about Self ;

περιγεγραφθω αυτου : ουν μεν τουτο

and on the other hand , let us consider from what Source and especially from what Dialogues

αι μαλιστα δε των διαλογων σκεψωμεθα εκ ποθεν κ

we should be Led to Gather These Doctrines of Plato about The Gods ,

20 α γνησια χρηναι ηγουμεθα επι αναλεγεσθαι τουτοις τα δογματα του Πλατωνος περι θεων ,

and by Looking towards we may be able to Discern what Kinds are The Genuine Ones

20 α και αποβλεποντες προς δυνησομεθα κρινειν τινας τυπους τε τ



and what kinds are the illegitimate ones of those that are attributed to Self .

και τα νοθα  
των αναφερομενων εις αυτον .  
Thus on the one hand , as it is said , The Truth about The Gods  
ουν μεν , ως ειπειν , η αληθε

ια περι ωεων  
is Pervasive throughout **All** The Platonic Dialogues and have Disseminated  
Εστι διηκουσα δια παντων των Πλατωνικων διαλογων και ενεσπ  
αρται

**Every** Conception of The Primary Philosophy in a Venerable , Clear and  
Supernatural Way ;

αι πασιν νοηματα της πρωτιστης φιλοσοφιας σεμνα και εναργη κ  
αι υπερφυη

in some , more-obscurely , but in others , More-Clearly ;

25 ευαγεστερα τοις μεν αμυδροτερα τοις δε

and which Awaken those that are also *in any way* able to Participate

**P24** και ανεγειροντα τους και οπωςουν δυναμενους με  
τασχειν

in Relation to The Immaterial and Separate Ousia of The Divine Selves ;

ων θεων αυτων : προς την αυλον και χωριστην ουσιαν τ

and just as The Demiurgos/Creator of **All** Those in The Kosmos

και ωσπερ ο δημιουργος παντων των ε  
ν τω κοσμω

Established Images/Likenesses of The Unknowable Hyparxis of The Gods

5 των θεων κατεθηκεν ινδαλματα της αγνωστου υπαρξεω  
ς των θεων

in Each Part of **The All** and in **Nature** ,

ει εν εκαστη μοιρα του παντος και φυσ

in order that **All** might be Turned-About to The Divine by **Their** Kinship to  
Self .

ινα παντα επιστρεφηται προς το θειον κατα την συγγενε  
ιαν προς αυτο ,

I believe that in the same way The Divinely-Inspired Intellect of Plato also  
weaves-together

οιμαι ουτως τον ενθεον νου  
ν του Πλατωνος και συνυφηναι

conceptions about The Gods in **All** the writings of himself and leaves **No**  
**Part** deprived of

εννοιας περι θεων απασι τοις γεννημασι εαυτου και αφειναι  
μηδεν αμοιρον

The Memory of The Divine in order that **All** may be led up from The  
Reminiscence of Wholes

της μνημης του θειου ιν' παντων αναγεσθαι εκ  
αναμνησιν των ολων

and to Provide The Reminiscence of The Divine to Those who are Genuine  
Lovers .

10 και ποριζεσθαι των θειων τοις υπα  
ρχη γνησιοις ερασταις .

If then it necessary to set out of The Many Dialogues

Ει δε δει προθελειν των πολλων  
ων διαλογων

Those which Especially Unfold-into-Light for us The Mystic Doctrine about  
The Gods ,

αν τους μαλιστα εκφαινοντας ημιν την μυσταγωγιαν  
περι θεων ,

then I will not miss The Mark by reckoning among Those ,

αν ουκ φθανοιμι απολογιζομενος  
καταλεγων

the **Phaedo** , the **Phaedrus** , the **Symposium** and the **Philebus** , and in  
turn together with These ,

τον Φαιδωνα τε και τον Φαιδρον και το Συμποςιον και τον Φιληβον , και αυ μετα  
τουτων

the **Sophist** , the **Statesman** , the **Cratylus** and the **Timaeus** ; for All  
These

15 τον Σοφιστην και τον Πολιτικον και Κρατυλον και Τιμαιον: γαρ απαντες ουτοι  
happen to be Filled-Full throughout The Whole of Themselves , as it is said ,

ολων τυχανουσιν οντες πληρεις δι'  
εαυτων , ως ειπειν ,

of The Divinely-Inspired Knowledge of Plato .

του Πλατωνος . της ενθεου επιστημης

But after Those , I will indeed place among The Second ,

Δευτερους μετα τουτους αν εγωγε θειην

the Myth in the **Gorgias** and in the **Protagoras**

γορειον μυθον εν τον Γοργια τε και τον Πρωτα

and The Logos' about The Providence of The Gods in the **Laws (899-907)**,

20 και τα περι προνοιας θεων  
εν Νομοις

and Such as are Transmitted to us about The Fates (Clotho , Lachesis ,  
Atropos),

και οσα παραδεδοται ημιν περι Μοιρων  
or The Mother of The Fates (Necessity , **Republic 616B**) ,

η της μητρος των Μοιρων ,  
or of The Circulations of The All found in the 10th Book of the **Republic**  
(**621B**) .

η των περιφορων του παντος εν τω δεκατω της  
Πολιτειας .

If then you wish , I place those **Letters** among The Third Order , through  
which

Ει δε βουλει , τιθει τας Επιστολας κατα τριτην ταξιν  
παρ' οσων

we may also be able to be Guided to The Knowledge about The Divine ;

25 και δυνατον αναπεμπεσθαι εις την επιστημην περι των  
θειων :

for in these **Letters (312D-313C)** , The Three Kings are mentioned  
including

P25 γαρ εν ταυταις των τριων βασιλεων  
ειρηται και

very many other Divine Doctrines Worthy of The Platonic Theory .

εωριας . παμπολλα αλλα θεια δογματα επαξια της Πλατωνικης θ

Now then by looking into these Dialogues we must explore in these

τειν εν τούτοις τοινυν βλέποντες προς ταυτα Δει αναζη  
 Each Kosmic-Order of The Gods , and thus on the one hand ,  
 εκαστον διακοσμον θεων , και  
 μεν  
 from the **Philebos (20)**, we should Grasp The Knowledge Concerning The  
 One Good and  
 5 εκ του Φιληβου λαμβανειν την επιστημην περι  
 του ενος αγαθου και  
 The Two Primary Sources along-with The Triad which is Unfolded into Light  
 from These ;  
 των δυειν των πρωτιστων αρχων περι και της τριαδος αναφανεισης  
 εκ τουτων ,  
 for you will find All of These Distinctly Transmitted to us by Plato , on the  
 other hand ,  
 γαρ ευρησεις παντα ταυτα διακεκριμενως παραδεδομενα ημιν υπο του Πλατωνος  
 , δε  
 from the **Timaeus (27C)** , we should Grasp The Theory about The  
 Intelligibles  
 εκ του Τιμαιου την  
 θεωριαν περι των νοητων  
 including The Divinely-Inspired Explanation about The Demiurgic Monad  
 10 και την ενθεον υφηγησιν περι της δημ  
 ιουργικης μοναδος  
 and The Most-Abundant Truth about The En-Kosmic Gods . Then we should  
 grasp  
 και την πληρεστατην αληθειαν περι των εγκοσμιων θεων , δε  
 from the **Phaedrus (246E-247E)** , All The Intelligible *and* Intellectual  
 Genera  
 εκ του Φαιδρου , παντα τα νοητα τε  
 και νοερα γενη  
 including The Liberated/Unpolluted Orders of The Gods  
 και τας απολυτους τα  
 10 ξεις των θεων  
 as Many as are Proximately Established-Above The Heavenly Circulations .  
 οσαι προσεχως υπεριδρυνται των ου  
 ρανιων περιφορων ,  
 Then from the **Statesman (268D)** , we should Grasp The Theory of The  
 Fabrication in Heaven  
 15δε εκ του Πολιτικου την  
 δημιουργιαν εν ουρανω  
 including the Twofold Periods of The All and The Intellectual Causes of  
 Selves (274E) .  
 τε και τας διττας περιόδους του παντος και τας νοερας αιτίας αυτ  
 ων ,  
 Then from the **Sophist** , we should Grasp The Whole of The Sublunary  
 Generation  
 δε εκ του Σοφιστου συμπασαν τ  
 ην υπο σεληνην γενεσιν  
 and The Characteristic of The Gods who are Allotted This Place  
 και την ιδιοτητα των θεων κληρωσαμενων  
 ταυτην  
 Then on the one hand , from the **Symposium** , we should chase-down

δε μεν εκ του Συμποσιου  
 θηρασομεν  
 many conceptions Adapted-to-Sacred-Concerns According to Each One of  
 The Gods ,  
 πολλα νοηματα ιεροπρεπη καθ'  
 εκαστα των θεων  
 then in turn many from the **Cratylus** , and then again , many from the  
**Phaedo** .  
 20 δε αυ πολλα εκ του Κρατυλου , δε πολ  
 λα εκ του Φαιδωνος :  
 For in each one of **Selves** The Divine Names are Recollected either more or  
 less  
 γαρ εν εκαστω αυτων των θειων ονοματων γινεται μνημη πλειω  
 ν η ελαττων  
 from which it is easy for those who are exercised in Divine Concerns  
 αφ' ων ων ραδιον τοις γεγυμνασμενοις περι  
 τα θεια  
 to Comprehend by The Way of The Logos The Characteristics of Selves .  
 περιλαμβανειν τω λογισμω τας ιδ  
 ιοτητας αυτων .  
 However , it is necessary to show that each one of The Doctrines  
 δε Δει αποφαινειν εκα  
 στα των δογματων  
 Accords with The Platonic Principles  
 25 συμφωνα ταις Πλατωνικαις αρχ  
 αις  
 and with The Mystic Traditions/Transmissions of the Theologists ;  
 και ταις μυστικαις παραδοσεσιν τ  
 ων θεολογων :  
 for Every Theology from The Hellenes is the Offspring of The Mystic Orphic  
 Doctrines ;  
 γαρ απασα η θεολογια παρ'  
 Ελλησι εστι εκγονος της μυστα- Ορφικης-γωγος ,  
 first of all by Pythagoras being taught by Aglaophemus about The Mystic-  
 Furies of The Gods ,  
**P26** πρωτου μεν Πυθαγορου διδαχθεντος παρα Αγλαοφημου περι τα οργια  
 θεων ,  
 then in the second place by Plato receiving The All-Perfect Knowledge about  
 These  
 δε δευτερου Πλατωνος υποδεδεχαμενου την παντελη επιστημην π  
 ερι τουτων  
 from the writings of The Pythagoreans and also of The Orphics' .  
 εκ των γραμματων Πυθαγορειων τε και τω  
 ν Ορφικων .  
 For on the one hand , in the **Philebus (16C)**  
 γαρ μεν Εν  
 Φιληβω  
 in referring The Theory about The Two-Ideal Sources to the Pythagoreans ,  
 5 αναφερων την θεωριαν περι των δυοειδων αρχων εις τους Πυθαγορει  
 ους ,  
 he calls The Pythagoreans Selves Dwelling with The Gods and Truly Blessed  
 αποκαλει  
 οντως μακαριους , αυτους οικουντας μετα θεων και

Then indeed Philolaos the Pythagorean has left in writing for us many  
 admirable conceptions ,  
 γουν Φιλόλαος ο Πυθαγορείος ανεγραψε ημιν πολλα και  
 θαυμαστα νοηματα ,  
 by Celebrating The Common Procession of Selves into The Real Beings  
 ανυμνων την κοινήν προοδον αυτων εις  
 τα οντα  
 including The Separate Fabrication .  
 και την διακεκριμένην ποιη

σιν :

On the other hand , in the **Timaeus** , He endeavors to teach us about The  
 Sub Lunary Gods ,  
 10 δε εν Τιμαιο εγχειρων αναδιδασκειν πε  
 ρι των υπο σελήνην θεων  
 and The Order in Selves , fleeing for refuge among the Theologists  
 και της τάξεως εν αυτοις , καταφειγει επι του  
 5 θεολογους

and calls Selves The Children of The Gods ,  
 και αποκαλει αυτους παιδας θεων ,  
 and makes the Theologists The Guardians/Authors of The Truth about  
 Selves .

και ποιειται πατερας  
 της αληθείας περι αυτων ,  
 And finally , He Delivers The Kosmic-Orders of The Sub Lunary Gods  
 Proceeding

και τελος παραδιδωσι τας διακοσμησεις των υπο σελήνην θεων  
 προιουσας  
 from Wholes According to The Procession from Selves of The Intellectual  
 Kings .

15 απο των ολων κατα την προοδον παρ' αυτοις των νοερ  
 ων βασιλεων :

And again in the **Cratylus** (402B-C) , He Delivers The Order of The Divine  
 Kosmic Orders ,

και παλιν εν Κρατυλω της τάξεως των θειων  
 διακοσμων ,

while in the **Gorgias** (523A) , He Delivers The Logos of Homer  
 δε εν Γοργια

τον Ομηρον  
 concerning The Triadic Underlying-Reality of The Demiurgic Monads .  
 της τριαδικης υποστασεως των δημιο  
 υργικων μοναδων .

Therefore to say in conclusion , He *Everywhere* Delivers The Logos about  
 The Gods

περι θεων δε ειπειν ως συλληβδην , Πανταχου αποδιδωσι τους λογους  
 by Following The Sources of the Theologists ;

20 επομενως ταις αρχαις των θεολογ  
 ων

on the one hand ,  
 μεν

by rejecting the tragic part of the Mythological-creation ,  
 αφελων το τραγικον της  
 μυθοποιας

while on the other hand ,

by placing The Common Primary Hypotheses in Relation to Selves .  
 τιθεμενος τας κοινας τας πρωτιστας υποθεσεις προς  
 αυτους .

4 October 2022

## Chapter 6 - ζ

Perhaps then someone may object to us These Dispositions ,  
**P27** Ισως δ'  
 τις αν απαντησειε ημιν ταυτα διαταττομενοις  
 by saying that we do not correctly bring to Light  
λεγων ως ουκ ορθως  
 αποφαινομεν  
 The Platonic Theology that is dispersed everywhere ,  
την Πλατωνικην θεολογιαν διεσπαρμενην παν  
 ταχου  
 and that we attempt to collect different particulars from different  
 dialogues ,  
5 και επιχειρουμεν αθροιζειν τα μεν αλλων εξ τα δε αλλ  
 ων διαλογων ,  
 as if we were earnestly channeling together many particulars into one blend  
ωσπερ σπουδαζοντες 'ναματα συναγειν πολλα εις μια  
 ν συγκρασιν  
 and not by deriving All from **The Singular Fountain of Self** .  
και ουκ ορμωμενα παντα εκ της μιας πηγης  
 αυτης .  
 For if it were to take place in this way , then on the one hand ,  
γαρ Ει ετυχε ουτως ,  
μεν  
 then we could refer the different Doctrines to different Works of Plato , but  
 on the other hand ,  
εξομεν αναφερειν τα αλλα δογματα προς τας αλλας πραγματειας του Πλατωνος , δε  
 we shall by no means have The Leading/Guiding Doctrines concerning The  
 Gods ,  
10 ουδαμου εξει τα προηγουμενην διδασκαλιαν  
 περι θεων  
 nor will there be A Certain Dialogue which will present us  
ουδε εις τινα  
 ταχθησεται  
 with The All-Perfect Place and The Whole Processions of The Divine  
 Genera ,  
παντελη χωραν και ολοκληρα προαγουσαν τα  
θεια γενη  
 and Their Coordination with Each-Other ;  
και της συνταξεως προς α  
 λληλα :

for we shall be like those others who attempt to obtain The Whole from The Parts ,

γάρ εοικαμεν τοις ἀλλὰ ἐπιχειρῶσαι κατασκευάζειν τὸ ὅλον ἐκ τῶν μερῶν

by being at a loss of The Wholeness that Is Prior to The Parts (ET P67) ,

δι' ἀπορείαν τῆς ὁλοότητος πρὸ τῶν μερῶν  
15 and also by trying to weave together The Perfect from the imperfect ;  
κακὸν συνυφαίνειν τὸ τέλειον  
τῶν ἀτελῶν ,

for the imperfect need The Primary Cause of the generation of self to Be in The Perfect .

τὸ ἀτέλες δεόντος τὴν πρωτίστην αἰτίαν τῆς γενεσεως αὐτοῦ εἶχειν ἐν τῷ τέλειῳ .

For on the one hand , the **Timaeus** may perhaps teach us The Theory of The Intelligible Genera ;

γάρ μεν Ὁ Τιμαῖος , εἰ τύχοι , διδάξει ἡμᾶς τὴν θεωρίαν περὶ τῶν νοητῶν γενῶν ,

while on the other hand , the **Phaedrus** may Resplendently Deliver in Order

δε οὐ Φαιδρος ἀναφάνησεται παραδίδους ἐν τάξει

The Primary Intellectual Kosmic-Orders ;

τάς πρώτας νοεράς διακοσμήσεις :

but where will The Coordination of The Intellectuals in Relation to The Intelligibles Be ?

20 δε που ἡ συντάξις τῶν νοερῶν πρὸς τὰ νοητά

And what will The Generation of The Secondary from The Primary Be ?

καὶ τίς ἡ γενεαὶς τῶν δευτέρων ἀπὸ τῶν πρώτων ,

And generally , in what way will The Procession of The Divine Kosmic-Orders come-to-Be

καὶ ὅλως τίνα τροπὴν ἡ προοδος τῶν θείων διακοσμεῖ γέγονε

from The Singular Source of All among The Multitude of The Enkosmic Gods

ἀπὸ τῆς μιᾶς ἀρχῆς τῶν πάντων εἰς τὸ πλῆθος τῶν ἐγκοσμίων θεῶν

and in what way will The Middle Orders between The One and The All-Perfect Number

καὶ πῶς τὰ μέσα τε τοῦ ἑνὸς καὶ τοῦ παντέλους ἀριθμοῦ

Be Filled up from The Generations of The Gods

25 συμπληρῶται ἀπο- ταῖς -γεννήσεσι τῶν θεῶν

According to The Descent of The Same and Un-Divided Nature of The Wholes ,

P28 τῶν ὁλῶν , κατὰ τὴν ὑποβάσιν ὁμο- καὶ ἀδιαίρετιν -φυῆ

we shall be unable to say .

οὐχ ἐξομεν εἰπεῖν .

And those who say this may still say “What is Venerable  
 Και οι λεγοντες ταυτα επι φαιεν τι  
 το σεμνον  
 about the constant-babbling from thee of the knowledge about The Divine ?  
 της θρυλλουμενης παρ’ υμιν επιστημης  
 περι των θειων ;  
 For it is also absurd to call these doctrines Platonic , that are collected from  
 many places ;  
 5 γαρ Και αποπον προσονομαζειν ταυτα δογματα Πλατωνικα τα αθροιζομενα πολλαχο  
 θεν ,  
 and which , as you acknowledge ,  
 ως  
 φατε  
 are being channeled from foreign places while being attributed to the  
 Philosophy of Plato ;  
 ναματων εξ αλλοτριων αναχθεντα εις την φιλοσο  
 φιαν του Πλατωνος ,  
 nor are thou able to show One Whole Truth about The Divine .”  
 ουχ παρ’ υμιν εξετε δεικνυναι μιαν ολην αληθειαν περι των θε  
 ιων .  
 They may also say that , “Perhaps those younger than Plato ,  
 αν Και- φαιων -τοι ισως τους νεωτερους το  
 υ Πλατωνος  
 have delivered in the writings of themselves One Perfect Theological Idea ,  
 10 παραδιδοναι εν τοις συγγραφαις εαυτων εν τελειον θεολογιας  
 ειδος  
 and wove-it-together for the hearers/followers of themselves .  
 και συνυφηναντας τοις κατηκοις  
 εαυτων .  
 Accordingly then , on the one hand , thou will be able to produce  
 αρα δε μεν  
 Υμεις δυνησεσθε προαγειν  
 The Whole Theory of Nature from the **Timaeus** ; and on the other hand ,  
 την ολην θεωριαν περι της φυσεως εκ του Τιμαιου ,  
 δε  
 the Most Beautiful Doctrines about Ethical-behavior from the **Republic** or  
 the **Laws** ,  
 τα καλλιστα δογματα περι των ηθων εκ της Πολι  
 τειας η των Νομων  
 which tend towards One Idea of Philosophy .  
 15 συντεινοντα προς εν ειδος φιλοσο  
 φιας  
 Accordingly then , *only by neglecting/leaving* the work of Plato  
 αρα δε μονην απολιποντες την πραγματε  
 ιαν Πλατωνος  
 Concerning The Good of The First Philosophy , which surely then some may  
 call  
 η τις αν ειποι την αγαθον της πρωτης φιλοσοφιας , ο δ  
 The Apex of The Whole Theory !  
 κεφαλαιον της συμπασης θεωρια  
 5 ,  
*Thou must sett-aside* The Most Perfect Intuitive-Knowledge of The Real  
 Beings !



υμας αφαιρησετε της τελεωτατης γνωσεως  
 των οντων ,  
 Unless of course thou are so very simple-minded by wishing to embellish  
*the mythical fictions* ,  
 20 ει μη λιαν ευηθικως υπο εθελοιτε καλλωπιζεσθαι των μυθι  
 κων πλασματος ,  
 even if an analysis of *those like these* is filled-full with much of *the likely* ,  
 καιτοι αναλυσεως των τοιουτων αναπεπλησμενης πολλου του ει  
 20 κOTOS  
 and since *these* have to be delivered *in an accidental way* in the Platonic  
 dialogues ; and  
 και τουτων εχοντων παραδιδουσιν την επεισοδιωδη εν τοις Πλατωνικος διαλογο  
 5 , και  
*just as* in the **Protagoras** (320), *the myth is only shown* for the sake of *the*  
*government of self* ,  
 οιον εν Πρωταγορα αποδειξεων περι ενεκα  
 της πολιτικης αυτης ,  
 whereas in the **Republic** (614) , *the myth is only shown* for the sake of  
 Righteousness ;  
 δε εν Πολιτεια  
 της δικαιοσυνης ,  
 but in the **Gorgias** (523) , for the sake of Sound-Mindedness .  
 25 δε εν Γοργια τη  
 5 σωφροσυνης .  
 For Plato does not weave-together the different Selves  
 P29 γαρ ο Πλατων ου συμπλεκει τας αλλα  
 αυτων  
 with the investigations of the ethical doctrines , for the sake of the  
 mythologies,  
 ταις ζητησεσιν των ηθικων δογματα , ενεκα  
 τας μυθολογιας  
 but for the sake of his leading/primary designs/considerations ; in order that  
 των προηγουμενων  
 σκοπων , ινα  
 we may *not only* exercise The Intellectual Aspect of The Soul by means of  
 contending Logos' ,  
 μη μονον γυμναζωμεν το νοερον της ψυχης δια τω  
 ν αγωνιστικων λογων ,  
 but that The Divine Being of The Soul may also More-Perfectly Receive-in-  
 turn  
 αλλα το θειον της ψυχης και τελειο  
 5 τερων αντιλαμβανηται  
 The Intuitive-Knowledge of The Beings through Its Sympathy with More  
 Mystic Capabilities .  
 5 της γνωσεως των οντων τη συμπαθεια πρ  
 ος τα μυστικωτερα .  
 For on the one hand , from The Other Logos' , we appear to be like those  
 compelled  
 γαρ μεν Εκ των αλλων λογων εοι  
 5 καμεν αναγκαζομενοις  
 to The Reception of The Truth ; whereas on the other hand , from the Myths  
 εις την παραδοχην της αληθειας , δε  
 εκ των μυθων

we Ineffably experience and put-forth our Un-distorted/Instinctive Thoughts  
αρητηως πασχομεν και προβαλλομεν τας αδιαστροφους

εννοιας

by Venerating The Mystic Intuitive-Knowledge in Selves . From which  
Source , I believe that

σεβοντες  
Οθεν

το μυστικον

οιμαι

εν αυτοις .

**Timaeus (40D)** also thinks that it is reasonably worthwhile that we should  
produce

10 ο Τιμαιος

και

εικοτως

αξιοι

προαγειν

The Divine Genera by following the inventors-of-myths as if they were  
children of Gods ,

τα θεια  
παισι

γενη  
θεων ,

επομενους

τοις

μυθοπλασταις

ως

assuming that they always generate Those that are Secondary from Those  
that are Primary ,

υτερα

απο

αει  
των

γεννωντας  
πρωτων ,

τα

δε

even if they may speak without demonstration . For this kind of Logos' are  
not demonstrative ,

και ει λεγοιμεν  
Ου αποδεικτικον ,

ανευ αποδειξεως . γαρ το τοιουτον ειδος των λογων

but of the divinely-inspired kind , by being invented by the ancients , not  
through necessity ,

αλλ'

ενθραστικον

,

μεμηχανημενον τοις παλαιοις

ουδε

αναγκης

but for the sake of persuasion , nor by mere study/discipline , but by aiming  
for their sympathy

15 αλλα  
συμπαθειας

ενεκα

θειθους ,

ουδε ψιλης

μαθησεως

αλλα

στοξαζομενον της

with their works . If then you are willing to consider not only the Causes of  
the Myths ,

προς τα πραγματα . Ει δη  
των μυθων

εθελοιτε

σκοπειν μη μονον τας αιτιας

but also the other Theological Doctrines , thou will find some scattered

αλλα και των αλλων θεολογικων δογματα , ευρησετε τα μεν παρεσπαρ

μενα

in the Platonic dialogues for the sake of ethical concerns , but others for  
physical ones .

20 τοις Πλατωνικοις διαλογοις ενεκα ηθικων σκεμματα  
φυσικων .

δε

For on the one hand , in the **Philebos (16C)** thou will find The Logos about  
Limit and Unlimited

γαρ ον λογον περι απειρου τε και περατος

μεν

Εν

Φιληβω

τ

has been made for the sake of Pleasure , and for the life according to  
intellect ;

πεποιηται

ενεκα της ηδονης

και

του βιου

κατα τον νουν :

for I believe that the former are the genera of the latter ; since it is clear  
which one of the two .

γάρ οίμαι τα ἑτερα γένη των ἑτερων , δε δ  
ἡλον ποτερα ποτερων .

Whereas on the other hand , in the ***Timaeus* (39E)** , The Logos' about The  
Intelligible Gods

τα δε των νοητων θεων Εν Τιμαιω  
is assumed for the sake of the proposed physiology ; surely then on which  
account the images

25 παρειληπται ενεκα της προκειμενης φυσιολογιας , δη διοτι  
τας εικονας

must be known everywhere from their paradigms ; therefore the immaterial  
paradigms

**P30** αναγκαιον γινωσκειν πανταχου απο των παραδειγματων , δε τα αυλα παραδειγμ  
ατα

must be known from the material , and the intelligible from the perceptible ,  
των ενυλων , τα νοητα

των αισθητων ,  
and those that are separate , must be known by their physical forms .

των φυσικων ειδων . τα χωριστα

Whereas in turn , in the ***Phaedrus* (246E)** , He celebrates The Super-  
Heavenly Place and

δε αυ Εν Φαιδρω ανυμνει  
τον υπερουρανιον τοπον τε και

The Sub-Heavenly Depth , and every Genus *under* this , for the sake of the  
erotic madness

5 το υποουρανιον βαθος και παν γενος υπο τουτο το ενεκα της ερ  
ωτικης μανιας

and the way of the recollection of souls and of the journey to these takes  
place .

και του τροπου της αναμνησεως των ψυχων και της πορειας επ εκεινα εντ  
ευθεν .

Thus as I say , the leading end is everywhere physical or political , but the  
conceptions

δε ως μεν ειπειν το προηγουμενον τελος Πανταχου εστι φυσικον η πολιτικον , δε τα νο  
ηματα

about the divine are held-out for the sake of the discovery of those or for  
their perfection .

περι των θειων προτειναι ενεκα της ευρεσεως εκεινων η  
τελειωσεως .

Therefore , in what way can such a theory as thine still be Venerable and  
Supernatural

ουν Πως η τοιαυτη θεωρια παρ' υμιν ετι εστ  
αι σεμνη και υπερφυης

and worthy to be earnestly studied/followed more than all ,

10 μαλλον παντος , και αξια σπουδαζεσθαι

by being neither able to show the whole in itself , nor the perfect ,

μητε το τελειον

nor that which precedes/leads in the works of Plato ,

ος , μητε το προηγουμενον εν τη πραγματεια του Πλατων

but is also overwhelmingly destitute of all these  
 αλλά και βιαίως απολείπομενη παντων τουτων  
 since it is not self-grown/natural/spontaneous nor genuine ,  
 αλλ' ουκ αυτοφυως  
 ουδε γνησιαν  
 but has acquired an accidental order , just as in a drama ."  
 15 αλλ' κεκτημενη την επεισοδιωδη ταξιν ωσπερ εν δραμασι

5 October 2022

## Chapter 7 - ζ

Thus on the one hand such are some objections , which one may use against  
 our Propositions .

20 ουν μεν τοιαυτα εστιν ατια δυσ- , Α τις -χερανει επι τ  
 οισ προκειμενοις .

On the other hand , I will make a Just and Clear reply to any objection such  
 as this ,

δε Εγω ποιησομαι δικαιον και σαφη την αποκρισιν προς την απαντησιν  
 τοιαυτην ,

and so I shall say that **Plato** everywhere Pursues The Logos' about The  
 Gods

και μεν φησω τον Πλαωνα πανταχου μετιεναι τους λογλους περι  
 θεων

by Following The Way of The Ancient Reports and by Following The Nature  
 of Their Works .

επομενωσ ταις παλαιαις φημαις και  
 τη φυσει των πραγματων ,

And so sometimes on the one hand , He Lead-Them-Up to The Sources of  
 the Doctrines

και ποτε μεν αναγεσθαι  
 επι τας αρχας των δογματων

for the sake of The Cause of The Propositions , and then from That Source  
 (Rep 445C)

25 ενεκα της αιτιας των προκειμενων κακειθε  
 ν

as if from A Watchtower , He Watches-over/Contemplates The Nature of The  
 Proposition .

**P31** ωσπερ απο σκοπιας καταθεωρειν την φυ  
 σιν του προκειμενου ,

Then sometimes on the other hand , He Sets-up the Theological Knowledge  
 as the Leading End ;

ποτε δε τιθεσθαι την θεολογικην ε  
 πιστημην προηγουμενον τελος :

for in the **Phaedrus** the proposed subject is about Intelligible Beauty

5 γαρ εν Φαιδρω του και πε  
 ρι νοητου καλλους

and about The Communion Pervading/Flowing/Extending to All Beauties  
 from That Source ;

και της μετουσαις διηκουσης επι  
παντα των καλων εκειθεν

while in the **Symposium** the proposed subject is about The Work of The  
Order of Love .

και εν Συμποσιω περι η πρ  
αγματεια της ταξεως ερωτικης .

If then we should consider The All-Perfect and Whole and Coordinated , that  
Extends

Ει δε δει σκοπειν το παντελς και ολον και  
συνεχες αχρι

in One Platonic Dialogue to The Whole Number of The Theology , then on  
the one hand ,

εν ενι Πλατωνικω διαλογω του συμπαντος αριθμου της θελογιας ,  
μεν

I shall equally extend a paradox that will only be grasped and quite clear to  
those of our Hearth .

10 ισως ειπειν παραδοξον το μονης λεχθησομενον και καταφανες τοις εκ της ημετερας  
εστιας .

Therefore on the other hand , seeing that we have initiated such Logos' ,  
ουν δ'

επειπερ ηρξαμεθα των τοιουτων λογων ,  
we must also dare to say to those who long to claim these objections , that  
the **Parmenides**

ως και ρητεον προς τους ον ποθειτε λεγοντας ταυτα  
ο Παρμενιδης ,

has-brought-to-Light The Mystic Conceptions of This Dialogue .

φανταζεσθε τα μυστικα νοηματα του το  
υδε διαλογου .

For in This Dialogue , All The Divine Genera Proceed in Order from The  
Primary Cause

15 γαρ εν τουτω Παντα τα θεια γενη προεισιν εν ταξει εκ της π  
ρωτιστης αιτιας

and Shine-forth Their Mutual-Coordination/Inter-Dependence with Each-  
Other ,

και επιδεικνυσι την συναρτησιν  
προς αλληλα :

and on the one hand , The Highest Summits are also of The Same and  
Primary Nature

και μεν τα ακροτητα και  
συμφυομενα και πρωτουργα

as **The One** , and are Allotted The Unific , Simple and Hidden Idea of The  
Hyparxis ;

ω ενι και ελαχε το ενιαιον απλουν και κρυφιον ει  
δος της υπαρχεως ,

while on the other hand , those that are last are multiplied into many pieces  
δε τα εσχατα πληθ  
υνεται κατακερματιζομενα

and are on the one hand , exceeding in number ,

οναζει τω αριθμω , και μεν πλε

while on the other hand , they possess less Power than Those that are  
Superior ;

20 των υπερτερων , δε τη ελασσουται δυναμει

whereas Those that are in The Middle , are on the one hand , more  
 composite than Their Causes ,  
 δε συνθετωτερα τα μεσα εστι μεν  
 but on the other hand , Simpler than their Native offspring , according to  
 Their Proper Logos .  
 δε απλουστερα των οικειων γεννηματων κατα  
 τον προσηκοντα λογον .  
 And as to say in conclusion , All The Self-Evident-Truths of The Knowledge  
 of Theology ,  
 Και ως φαναι συνελοντι , παντα τα αξιωματα της επιστ  
 ημης θεολογικης  
 have Perfectly Come-to-Light in This Dialogue ,  
 τελεως καταφαινεται  
 ενταυθα  
 and All The Divine Kosmic-Orders Shine-forth as Subsisting in A Coordinate  
 Way ;  
 25 και παντες των θειων οι διακοσμοι δεικνυνται υφισταμενοι συ  
 νεχως :  
 and so this Dialogue is nothing else than The Celebrated Generation of The  
 Gods  
 και θεων εστιν ουδεν αλλο η υμνημενη  
 γενεσις  
 and including Every Kind of Being from The Ineffable and Unknown Cause  
 of Wholes .  
 και οπωσουν των οντων απο της αρρητου και αγνωστου αιτ  
 ιας των ολων .  
 Therefore the **Parmenides** Enkindles/Fastens The Whole and Perfect Light  
**P32** ουν ο Παρμενιδης αναπτει Το ολο  
 ν και τελειον φως  
 of The Theological Knowledge to the Lovers of Plato .  
 της θεολογικης επιστημης τοις ερασταις του Πλατω  
 νος ,  
 And after this , the Dialogues mentioned before , distribute Parts of The  
 Mystic-Doctrines  
 και μετα τουτον οι διαλογοι προειρημενοι κατενειμαντο μερη της μ  
 υσταγωγιας  
 about The Gods , and as I say , All the Dialogues Participate of The Divinely-  
 Inspired Wisdom  
 περι θεων , και ως ειπειν , παντες μετειληφασιν της  
 ενθεου σοφιας  
 and Awaken our Self-Produced/Spontaneous Intellections Concerning The  
 Divine . And  
 5 και ανεγειρουσι ημων αυτοφυνεις εννοιας πε  
 ρι το θειον . Και  
 on the one hand , one must Gather-together The Whole Multitude to Those  
 Proposed Dialogues ,  
 μεν δει συναγειν το ολον πληθος ε  
 ις τους προκειμενους διαλογους ,  
 then again in turn refer Them to The Singular and All-Perfect Theory of the  
**Parmenides** .  
 δε παλιν αυ αναφερειν τους εις την μιαν και παντελη θεωριαν του  
 Παρμενιδου .

For I believe that in This Way we shall also Fasten the more imperfect from  
The Perfect

γιαρ οιμαι ουτω τε και εξαπομεν τα ατελε  
στερα των τελειων

and The Parts from The Wholes and Bring-to-Light **The Logos'** that  
Resemble The Works ,

10 και τα μερη των ολων και αποφανουμεν τους λογους εοικοτας  
τοις πραγμασιν

concerning which , according to the Platonic **Timaeus** , **They** are  
**Explainers/Translators** .

παρα ωνπερ κατα τον Πλατωνι Τιμαιον εισιν  
εξηγηται .

This then is what we shall say , to every such-like objection ;

ταυτην ουν ποιησομεθα οπερ εφην , Προς την απαντησιν τοια  
νδε

and we shall refer The Platonic Theory to **The Parmenidian One** ; surely  
then just as

και ανοισομεν την Πλατωνικην θεωριαν εις τον Παρμενιδην ενα , δη  
ωσπερ

the **Timaeus** is acknowledged by all who are able to See in the least way  
15 ο Τιμαιος ομολογείται υπο παντων των δυναμενων συνοραν και σ  
μικρα

to contain The Whole Knowledge about Nature .

ως . περιεχειν την συμπασαν επιστημην περι φυσε  
6 October 2022

## Chapter 8 -η

On the other hand , I see that having awakened for myself

εγειρομενον μοι δε Ορω αν

a twofold contest in relation to those who attempt to investigate the works  
of **Plato**

τα διττον αγωνα προς τους επιχειρησαστας εξεταζειν  
Πλατωνος

and the two types of people who will oppose what has been said .  
20 και τους διττους ανδρας αντιληψουμενους των ειρημενω  
ν :

On the one hand , those who in no way think it is proper to approve any  
other proposal

δοκιμαζειν αλλην μεν τους μηδεμιαν αξιουντας  
προθεσιν

from the **Parmenides** , than the exercise in each way (**136A-136E**) ,

του Παρμενιδου η την γυμνασιαν εις εκατερον  
nor to introduce a crowd of secret and intellectual doctrines

ατων μηδε επεισαγειν οχλον απορρητων και νοων δογμα

that are not proper in this Dialogue .

ουδεν προσηκοντα ενταυθα τω διαλογω  
:

And on the other hand , those who are more venerable and lovers of These  
Ideas ,

25 δε τους σεμνοτερου  
ς και φιλους τουτων των ειδων ,

who on the one hand , say that One of The Hypotheses is about The First God ,

**P33**                    οι                    μεν                    την                    των υποθεσε  
ων περι του πρωτου ,

while on the other hand , Another One of The Hypotheses is about The Second God

δε                    την  
περι του δευτερου θεου

and about The Whole Intellectual Nature ,

και                    της απασης                    νοερας  
φυσεως ,

Then Another One of The Hypotheses is about Those after This

δε                    την  
περι των μετα ταυτην

whether They are Superior Genera or Souls or any Other Kind of Beings

5                    ειτ'                    ουν                    κρειττονων γενων ειτε ψυχων ειτε ωντιν  
ωνουν αλλων

-for the investigation of These does not pertain to the present Logos-

οντα λογον-                    -γαρ η ζητησις περι                    τουτων                    ουδεν                    προς τον παρ

therefore they distribute These Three Hypotheses in this way .

ουν δε                    διανεμουσι ταυτας τρεις τας υποθεσεις τουτον τον τροπον ,

Whereas they do not think it is proper to busy themselves about The Multitude of The Gods

δε                    τα                    πληθη                    των                    θεων                    μη                    αξιουσι                    πολυπραγμονειν

and The Intelligible and The Intellectual Genera and Those Prior to The Kosmos

προ                    και                    τα                    νοητα                    και                    τα                    νοερα                    τα γενη                    και                    τα

and Those in The Kosmos , nor to thoroughly-divide All in This Place ;

και                    τα                    εν                    τω                    κοσμω                    μηδε                    καταδιαιρειν                    παντα                    ενταυτα :

for even if they make the work in The Second Hypothesis about The Intellectual Beings ,

10                    γαρ καν ποιηται την πραγματειαν εν τη δευτερα                    περι                    των                    νοερων                    οντων ,

although The Nature of Intellect is Singular and Simple and Indivisible .

αλλ'                    η                    φυσις                    του νου εστι                    μια                    και απλη                    και αδιαιρετος .

Thus on the one hand , one must contend with both these people who maintain

ουν                    μεν                    διαγωνιστεον                    Προς αμφοτερο  
ους τουτους τω εχοντι

this view/inclination about the **Parmenides** , which we have mentioned before .

ταυτην την γνωμην                    περι του Παρμενιδου                    ην                    ειπομεν  
προτερον .

Whereas on the other hand , the contest with these people is not Equal ,

15                    δε                    ο                    αγων  
προς                    τουτους Εστι ουκ ισος ,

since on the one hand , those who make the **Parmenides** a logical exercise



25

7 October 2022

## Chapter 9 - θ

Thus on the one hand , let us first consider those people who drag down the  
Proposal

**P34** ουν μεν Πρωτος σκεψωμεθα τους καθε  
λκοντας την προθεσιν  
of this Dialogue from The Realities of The Truth to a logical exercise ,  
whether we may also

τουδε του διαλογου απο των πραγματων της αληθειας επι λογικην γυμνασιαν αρ  
α και  
Over-see if they will be able , in some way , to be in Concord with the works  
of Plato .

5 κατιδωμεν ει δυνησονται ηη συναδειν  
τοις του Πλατωνος .

Therefore , surely then it is quite-clear to everyone that Parmenides  
Proposes

τι ο Παρμενιδης προθεμενος ουν δη καταφανες Παντι ο  
that I will attend/work to deliver/transmit/offer The Dialectical Method ,  
and assumes This

κην μεθοδον , και εργω παραδουναι την διαλεκτι  
as His Pattern/Matrix/Mould , he undertakes in a Similar-Way for Each of  
The Beings of **Self**

ως τυπω παραλαμβάνειν ομοιως  
εφ' εκαστου των οντων αυτην (Such as Sameness, Difference, Likeness,  
Unlikeness, Motion, Rest and Each of The Others)

(οιον ταυτοτητος ετεροτητος ομοιοτητος ανομοιοτητος κινησεως στασεως εκαστου των α  
λλων)Encouraging those who intend to Search-out According to The Way of  
The Nature of Each ,

10 παρακελευσαμενος τοις μελλουσι ανερευνησειν κατα τον τροπον την φυσιν εκ  
αστου ,  
to The Great Contest ,

να , τον μεγαν αγω

and he Likens Himself to the (Unwilling yet Compelled) Ibycaen Horse

και απεικαζει εαυτον προς τον  
Ιβυκειον ιππον

and says that the contest is truly not for one so much advanced in years ,

τω και λεγει ειναι οντι ουδ'  
τηλικωδε ,

and yet Self Offers-up All The Sure-Symbols/Sure-Signs of The Laborious  
Contest

και αυτω παρεχεται παντα τα τεκμηρια του  
πραγματειωδη

and that This Transmission of The Method has not been brought-about

15 και ταυτης την παραδοσιν της μεθοδου μη  
ποισεσθαι as mere speculation , empty of Logos' .  
ψιλοις θεωρουμενην κενην εν λογοις

How then , is it still possible that we can attempt dismiss those Insights as  
being empty ,

Πως ουν ετι δυνατον επιχειρησεις αποπεμπειν ταυτας τας επιβολας εις  
διακενους ,  
concerning which , the Great Parmenides thoroughly-composed The Logos  
about Selves

τον λογον περι ων ο μεγας Παρμενιδης διεπερανато  
περι αυτων

Being-Bound-Together as A Multiple Reality (136A-137A) ?

δεομενων ως πολλης πραγματειας ;  
Why then , would An Elder well advanced in years waste His time in verbal  
contests

Πως δε δυναμει πρεσβυτικον τηλικαυτην διατριβειν ε  
ν λογοις γυμνοις  
and especially One who Loved-to-Contemplate The Truth of The Real-Beings

20 και τη φιλοθεαμονα της αλ  
ηθεις των οντων  
one who rendered so much study on this method ; and who on the one  
hand , reckoned

**P35**  
αποδιδοναι σπουδην περι ταυτην και μεν  
λογι-  
by The Logos everything else , not to be Engaged-In/In-The-Presence of **Self**

-ζομενον παντα τα αλλα μηδε ειναι επ'  
αυτην

and who on the other hand , Ascended to The Apex of The Watchtower of  
The One Being ?

δε αναβεβηκατα την ακραν πε  
ριωπην του ενος οντος ;

Otherwise perhaps someone may say that Parmenides is being ridiculed by  
Plato

5 αλλως Ει μη τις λεγοι τον Παρμενιδην κωμωδισθ  
αι υπο Πλατωνος  
by dragging him down from The Most Intellectual Visions of The Soul  
καθελκομενον απο των νοερωτατων θεαματ  
ων της ψυχης

to juvenile contests .

εις νεοπρεπεις αγωνας .

If you wish then , let us Contemplate this , in relation to what was said ,

Ει βουλει δε θεασωμεθα τουτο προς  
τοις ειρημενοις ,  
and what Parmenides promises at that time and concerning what The Logos  
will bring-about

και τι ο Παρμενιδης υποσχομενος ποτε και περι τινος τον λογον  
ποιησεσθαι

by saying Such A Reality has Been-Bound .

Take Notice then , was it not about The Being and The Unity of All The Real-Beings

ου περι του οντος και της εναδος απαντων των οντων  
According to Self , from which Being-extended , Self was Un-noticed by the many ,

ληθει τους πολλους κατ' αυτον , εφ' ην ανατεινομενος ελε  
as he Encourages us to Gather-together The Multitude of Beings into One Indivisible Union ?

ως παρακελευομενος συναγειν τα πληθη των οντων εις μιαν αδιακριτον ενωσιν ;

Now then on the one hand , if This is The One Being (**Parmenides 142D**)  
οιν τοινυν μεν Ει τουτο εστι το εν ον

which is also Beyond Those Works/Creations which have been elaborately wrought ,

15 ου καν υπερ τοις ποιημασιν  
επραγματευετο ,  
or else The One Being Is The Highest Summit which is All-Perfectly Established-Beyond

παντελως ειτ' το εν ον ουν ακροτατον ο  
υπεριδρυται  
the logos' being-borne-along in opinion , των λογων φερομενων ε

ν δοξη ,  
then on the other hand , what contrivance can be taken in hand to confuse in the same way

σιν συμφερειν εις δε ταυτον τις μηχανη επιχειρησε

The Doctrines about The Intelligibles with those logos based on opinions ?

τα δογματα περι των νοητων ταις δοξαστικαις ;

For such a form of logos' is not harmonized with the Hypothesis about The Real Beings ,

γαρ το τοιουτο ειδος των λογων ου συναρμοζεται τη υποθεσει περι των οντων ως οντων

neither does The Intellection of The Unapparent and Separate Causes Properly Harmonize

20 ουτε η νοησις των αφανων και χωριστων αιτιων προσηκει

with The Dialectical Exercises , since These Differ from Each-other just as much as

τοις διαλεκτικοις γυμνασιοις , αλλα ταυτα διεστηκεν απ' αλληλων καθ' οσον

Intellect is also Established-Above opinion , just as **Timaeus (51D)** instructs us ,

ο νους και υπεριδρυται της δοξης , καθαπερ ο Τιμαιος αν εδιδασκε ημας ,

and not Timaeus only but even the Daimon-led Aristotle ,

και ουχι μονον ο Τιμαιος αλλα και ο δαιμονιος Αριστοτ  
 ελης ,  
 who delivers such a Power , by encouraging us to make our investigations  
**P36** ος παραδους τοιαυτην δυναμιν , παρακελευεται ημιν ποιεισθαι τας ζητησ  
 εις  
 neither about Those that are All-Perfectly Unapparent nor about Those that  
 are more Familiar .  
 ουτε περι των παντελως αφανων ουτε περι  
 των γνωριμωτερων .  
 Accordingly then , it must be even more unlikely that Parmenides , who  
 places  
 αρα δει Πολλου  
 Παρμενιδης ο τιθεμενος  
 The Knowledge of Beings Beyond that which appears to be true  
 την επιστημην των οντων επεκεινα της δοκουσης ειναι αλ  
 ηθειας  
 than those who place sense-perception before Intellect ,  
 5 παρα τοις προβεβλημενοις την αισθησιν του  
 νου  
 to refer knowledge based on opinion to The Intellectual Nature  
 αναξιν γνωσιν την δοξαστικην επι την νοητην  
 φυσιν  
 by being doubtful , variable and unstable ;  
 ουσαν αμφιβολον και ποικιλην και ασταθμητον  
 ,  
 or that He would Contemplate That **Truly-Real Being**  
 η θεωρησειν το  
 οντως ον  
 with such an opinionated-wisdom and wholly-empty/hollow reality .  
 μετα τοιαυτης της δοξοσοφιας και διακενου της πραγ  
 ματειας .  
 For The Intuitive-Knowledge must not only Harmonize the variable with  
 That which is Simple  
 γαρ της γνωσεως \*\*\* μονον αρμοστεον το ποικιλον  
 τω απλω  
 but also The Idea of Many/The Multiform with The Idea of **One**/The Uniform  
 10 τω μονοειδει και το πυλυειδες  
 and the opineable with The Intelligible .  
 και το δοξαστικον τω  
 νοητω .  
 Now then furthermore , we must not omit that this opineable way of the  
 logos  
 τοινυν επι μηδε παρωνεν εκεινο ουτος ο τ  
 ροπος των λογων  
 is in every-way-completely foreign to The Real-Work/Reality of the  
**Parmenides** .  
 εστι ως παντελως αλλοτριος της πραγματειας  
 του Παρμενιδου .  
 For on the one hand , All The Beings and The Order of Wholes are Delivered  
**There**  
 15 γαρ μεν παντα τα οντα και την ταξιν των ολων π  
 αραδιδωσι Εκεινη

including Their Procession Beginning from **One**  
και την προοδον αρχομεν  
ην αφ' ενος  
and Ending Their Turning-about in **One** , whereas on the other hand ,  
τε και τελευτωσαν επιστροphen εις εν ,  
δε  
those that take in hand to pursue that method are very remote from The  
Theory of Knowledge .  
των επιχειρηματων διωκισται η μεθοδος δια πορρω της θεωρ  
ιας επιστημης .  
Therefore in what way will it come to Light that Plato did not transmit an  
unharmonious  
ουν πως φανησεται ο Πλατων ο  
υκ παραδιδους αναρμοστον  
hypothesis to the **Parmenides** , if it is said that Self aims to the Exercise of  
each one  
20 υποθεσιν τω Παρμενιδη , ει λεγοι αυτον στοχαζεσθαι της γυμνασιας εφ' ε  
καστου  
and for the sake of The Power in This Exercise  
και ενεκα της δυναμεως εν  
τουτω  
to Awaken The Whole of This Unfolding of The Logos ?  
ανακινειν την ολην ταυτην ανελιξιν των  
λογων ;  
Although indeed in all the other Dialogues He refers The Proper Hypotheses  
Καιτοι γε εν απαισι τοις αλλοις αναφερειεν τας προσηκο  
υσας υποθεσεις  
to each of the Philosophers , thus on the one hand ,  
**P37** εις εκαστον των φιλοσοφων , μεν  
he assigns the Doctrine about Nature to Timaeus , and on the other hand ,  
αφοριζων τω διδασκαλιαν περι της φυσεως τιμαιω , δε  
that about Government to Socrates ; and that about Love to the Guest from  
Mantinea ,  
η τω περι την πολιτειας Σωκρατει , δε τη τα ερωτικα ξεν  
Μαντινικη  
and that about Being to the Guest from Elea .  
δε τω περι του οντος ξενω  
Ελεατη .  
Next on the one hand , Each one of the other Dialogues Presides-over Such  
Logos'  
Ειτα μεν εκαστος των αλλων προιστατ  
αι τοιουτων των λογων  
which begin Prevailing/Holding-on in a Leading Way According to The  
Dialogue Itself ,  
5 ων υπαρχει αντεχομενος προηγουμενω καθ'  
εαυτον ,  
whereas on the one hand , for us , Parmenides will only be wise in His  
Poems ,  
δε μεν ημιν ο Παρμενιδης μονος εσται σοφος η  
μιν εν τοις ποιημασιν  
and in His own Diligent-investigations of The Real Beings ,

και τοις εαυτου σπουδασμασι  
 τα οντα ,  
 while on the other hand , in the Platonic camp , He is being-led a juvenile  
 Muse ?!  
 δε εν τη Πλατωνικη σκηνη , καθηγεμων ν  
 εαροπρεπους Μουσης ;  
 Whereas this dissimilarity goes as far as to accuse Plato of preferring  
 imitation ,  
 Αλλα μη ταυτα ανομοιοτητα η κατηγορειν του Πλατωνος βουλομενων μιμ  
 ησεως  
 even if Self censures the poets for referring the love of money  
 10 Καιτοι και αυτον ητιασατο τους ποιητας φιλοχρηματιον ει  
 5  
 and the impassioned life to The Children of The Gods !  
 και την εμπαθη ζωην εις παιδας  
 θεων :  
 Therefore to whom should we refer endeavors based on opinion and  
 thoroughly-empty works ,  
 ουν που αναξομεν επιχειρηματων των ενδοξων και δια  
 κενων πραγματειαν  
 to The Leader of The Truth of The Real Beings ?!  
 εις τον ηγεμονα της αληθειας των ον  
 των ;  
 If then by setting-free those many endeavors makes Plato The Self Witness  
 15 Ει δε απαλλαγεντας των πολλων επιχειρησεων ποισασθαι Πλαωνα τον αυτον μαρ  
 τυρα  
 of That Proposed Communication and of The Logos in This ,  
 ταυτης της προκειμενης συνουσιας και των λογων εν τα  
 υτη ,  
 then on the one hand , if you wish we will recall what is written in the  
**Theatetus**  
 μεν ει βουλει αναμνησθωμεν των γεγρα  
 μμενων εν Θεαιτητω ,  
 and then if you wish , we will bring-to-Memory what is written in the  
**Sophist** ;  
 των δε ει βουλει  
 εν Σοφιστη :  
 for that which we claim will come-to-Light from these Dialogues .  
 εκ τουτων γαρ α λεγομεν φανησεται  
 On the one hand , is it not the case then , that in the **Theatetus (183D)**  
 Socrates  
 20 Θεαιτητω μεν ο Σωκρατης Ουκουν εν  
 is being called-forth by a young man to refute those who claim that Being is  
 Immoveable ,  
 προκαλουμενος υπο του νεανισκου εις ελεγχον των λεγοντων τον ον τον α  
 κινητον ,  
**Theaitetos: 29** Not until , O Theodoros , thou and Socrates should  
 indeed ,  
 Μη πριν , ω Θεοδωρε , πριν συ τε και Σωκρατες α  
 ν γ'

thoroughly examine in turn , those who say that **The All** is *in a state of Rest* ,

**183D** διελθῆτε αὐ τοὺς φασκοντας τὸ παν εἶσθαι (ἰστημι) ,  
just as thou proposed just now .  
ὡςπερ προῦθεσθε ἀρτι .

**Theodoros** : A young man , O Theaitetos , who teaches his elders to do wrong

Νεὸς , ὦ Θεαιτητε , ὧν διδάσκεις τοὺς πρεσβυτέρους ἀδικεῖν

by *sidestepping* their agreements ? No ! But prepare thineself in such a way as to give an

παραβαινοντας ὁμολογίας ; ἀλλὰ , παρασκευάζου ὥπως δώσῃς

account to Socrates , for the rest of the argument .

**λογον** Σωκράτει τῶν ἐπιλοιπῶν .

**Thea**: If indeed , he wishes it . But it would have been most pleasing , hearing

Εάνπερ γέ βούληται . μὲντ' ἂν ἡδίστα ἡκουσα

about the doctrine I mentioned .

περὶ λέγω .

**Theo**: Calling Socrates forth into an argument is to call cavalry into an open plain .

προκαλούμενος Σωκράτη εἰς λόγους προκαλεῖ Ἱππεας εἰς πεδίον .

Therefore , ask and thou shall hear .

οὖν ἐρωτᾷ καὶ ἀκούσει .

**Soc**: But it seems to me , O Theodoros , that I shall indeed not be persuaded by

Ἀλλὰ δοκῶ μοι , ὦ Θεόδωρε , γὰρ οὐ πείσεσθαι ἡμεῖς περὶ

that which Theaitetos urges .

**183E** ὧν Θεαιτητος κέλευει .

**Theo**: Surely then , why will thou not be persuaded ?

οὐ γάρ οὖν τί οὐ πείσεσθαι ;

**Soc**: For on the one hand , would it not be dishonorable if we examine ,  
μὲν μὴ αἰσχυνόμενος σκοπῶμεν

in a coarsely common way , **Melissus** and the **Others** , who proclaim that

**The All is One**

φορτικῶς Μελίσσον καὶ τοὺς ἄλλους , οἱ λέγουσι τὸ παν ἐν

*in a State of Rest* , and , there is one man that I would dishonor even more ; **Parmenides** .

ἑστὸς , ὄντα ἓνα αἰσχυνομαι ἡττοῦν ἡ Παρμενίδην .

For on the other hand , **Parmenides** has come to **Light** to me , to be in the words of **Homer** ,

δὲ Παρμενίδης φαίνεται μοι εἶναι τὸ τοῦ Ὀμήρου ,

“to me , both Deserving of Honor ” and at the same time “Awesome”. For I met



“ μοι τε αἰδοῖός τε ἀμα “δαινός .”  
 γὰρ συμπροσεμῖξα  
 that brave when I was truly quite young and he , quite old , and he  
 appeared to me to possess  
 τῷ ἀνδρὶ δὴ παννύχιος πρεσβυτή , καὶ ἐφάνη  
 μοι εἶναι  
 an absolutely **Noble Depth of Mind** . Therefore , I am afraid that we may  
 not grasp  
**184A** τι πανταπασι γένναιον βάθος . οὐν φοβούμεαι οὐτε μὴ ξυνιωμέν  
 what he says , and fail by even much more from understanding what he  
 meant by them ;  
 τὰ λεγόμενα , τε λειπωμεθα πολὺ πλέον διανοούμενος τι εἶπε ,  
 and my greatest fear , is that **The Logos** for the sake of which , we made a  
 start ,  
 καὶ τὸ μέγιστον , οὐ ὁ λόγος ἐνεκά ὥρ  
 μῆται ,  
 about *what in the world* **Knowledge** is , **may fail** to be **investigated** ,  
 περὶ τι ποτ’ ἐπιστήμης ἐστίν , ἀσχεπτὸν γένηται  
 under the disorderly on-rush of **Logos**’ , if we allow any of them in ,  
 especially  
 ὑπὸ τῶν ἐπεισχωμαζόντων λόγων , εἰ πείσεται τις οὕτοις , ἄλλως  
**The Logos** we have now stirred-up is full of difficulties , and either we  
 should  
 τε καὶ νῦν ἐγείρομεν ὃν πληθεὶ ἀμύχανον , εἴτε ἂν  
 consider it as something subordinate , treating it as unworthy of discussion ,  
 or should we  
 σκεψεται τις ἐν παρεργῷ , παθοὶ ἀνάξι  
 εἴτε  
 treat it as being sufficiently worthy of discussion , it will take all the time as  
 it has taken  
 ἱκανῶς  
 μηκυνόμενος  
 to make the discussion about **knowledge** **Disappear** . But neither of these  
 alternatives  
 τὸ τῆς ἐπιστήμης ἀφανιεῖ : δὲ οὐ  
 ὑδετέρα  
 must happen , but we should try , to deliver Theaitetos , by **The Art of**  
**Midwifery** ,  
**184B** δεῖ , ἀλλὰ ἡμᾶς πειρασθαι ἀπολυσαι Θεαιτητον τῇ τεχνῇ μαιευτικῇ  
 of his **opinions** about **knowledge** with which he is pregnant .  
 περὶ ἐπιστήμης ὧν κύει .  
**Theodoros** : Yes we must , if it appears , we should do so .  
 Ἀλλὰ χρη , εἰ δοκεῖ , ποιεῖν οὕτω .

- counter-claims like these were discussed and assigned their cause by the  
**Parmenides (135C)**-

τὴν ἀντιλήψιν τοιαυτὴν ἀποσκευάζομενος καὶ προστιθεὶς τὴν αἰτίαν τοῦ Παρμενίδου :

Socrates replies "For there is one man I may dishonor more than all the  
 others , Parmenides .

φησὶν , γὰρ ὄντα ἐναῖσχυνομαι ἢ πάντας τοὺς  
 ἄλλους , Παρμενίδην.

for I conversed with the man when I was very young , when he was much  
 25                      γαρ   Συνεμιξα                      τω   ανδρι                      πανυ νεος  
                                  πανυ πρεσβυτη ,  
 and He appeared to me to possess a Certain Depth that was In-Every-Way  
                                  Noble .

**P38**                      και                      εδοξε                      μοι                      εχειν                      τι                      βαθος  
                                  πανταπασι γενναιον .  
 Therefore , I am afraid , that we do not understand what has been  
                                  claimed/said ,  
                                  ουν                      Φοβουμαι                      μη ουτε                      ξυνιωμεν                      τα  
                                  λεγομενα ,  
 and even more afraid that we may miss what Parmenides-had-in-Mind to say  
                                  " .  
                                  τε                      πολυ                                              λειπωμεθα                      τι  
                                  διανοουμενος                      ειπε .  
 Accordingly then we Rightfully claim that The Communication that is being  
                                  Proposed  
                                  αρα                                              Ορθως ελεγομεν                      την                      συνουσι  
 αν                      προκειμενην  
*does not* extend/refer to a logical exercise , and *does not* make this the end  
                                  of All The Logos' ,  
 5 ουκ αποτεινεσθαι εις λογικην γυμνασιαν και ποιεισθαι τουτο τελος απαντων των λο  
 γων ,  
 but that Self Refers to The Knowledge of The Primary Sources .  
                                  αλλ'                                              εις την επιστημην                      των  
 πρωτιστων αρχων .  
 For how could Socrates give-witness that a Certain Depth that was In-  
                                  Every-Way Noble  
                                  γαρ   Πως αν ο Σωκρατης αμαρτυρει                      τι                      βαθος                      παν  
 ταπασι                      γενναιον  
 was contained in The Logos of Parmenides , if He was using a power like  
                                  this  
                                  εχειν                                              εν τοις λογοις                                              χ  
 ρωμενον τη δυναμει τη τοιαυτη  
 and if He was neglecting The Intuitive-Knowledge of The Realities ?!  
 10                                              και                                              αμελησαντα                      της                                              γνωσεως  
 των πραγματος ;  
 For what can be Venerable , by in putting-together this method  
                                  γαρ   Τι   αν ειη   σεμνον ,                                              συλλαβειν                      την με  
 θοδον  
which proceeds by the way of opinion through those propositions in each  
                                  case ,  
                                  ενδοξως  
                                  των   συντιθεμενων                      εφ εκατω  
 and by undertaking such an invention of these endeavors ?  
                                  και υποδυναι τοιαυτην την ευρεσιν των επιχειρηματ  
 ων ;  
 Whereas in turn , in the **Sophist (217C)** , Socrates rouses the Elean Guest  
                                  to the Self Articulation  
                                  δε                      αυ                      Εν τω Σοφιστη                                              ανεγειρων τον Ελεατην ξενον ε  
 ις την αυτω διαρθρωσιν

of The Propositions and to demonstrate that Himself was already in the  
habit of More-Profound  
15 των προτεθεντων και ενδεικνυμενος εαυτον ειναι ηδη προς συνηθη  
βαθυτερους  
Logos' ; by saying "Inform us , if is it is The Self Custom of Thyself to go  
through Extensive  
τους λογους : φησι φραζε ημιν , ποτερον αυτος ειωθας σαυτου διεξιε  
ναι μακρω  
Logos by explaining to anyone that which you may wish to indicate , or do  
you prefer  
λογω λεγων τω τουτο ο αν βουληθης ενδειξασ  
θαι , η  
to go through question and answer ; and such as Parmenides used at that  
time ;  
δι'  
ερωτησεων , και οιων Παρμενιδη χρωμενω ποτε  
a method also Gone-through-in-detail accompanied-with All-Beautiful Logos'  
;  
και διεξιοντι παρεγενομ  
ην παγκαλους λογους  
at the time when I was young , and That Man was very much Older ."  
20 τοτε εγω ων νεος , εκεινου οντος ευ μαλα  
πρεσβυτερου .  
Therefore by what contrivance should we utterly-distrust , when Socrates  
says that  
ουν Τις μηχανη ημας διαπιστειν  
, Σωκρατους λεγοντος του  
These The Logos' of Parmenides were All-Beautiful  
τουτους τους λογους ειναι  
παγκαλους  
and possessed A Certain Depth that was In-Every-Way-Noble (**Theatetus**  
**184A**) ,  
και εχειν βαθος πανταπασι γε  
νναιον ,  
and why should The Work of Parmenides be utterly-mistreated  
**P39** και την πραγματειαν του Παρμενιδου δι  
αλωβασθαι  
and on the one hand , Her Self Ousia and The Being be cast-out ,  
και μεν της αυτην ουσιας και του ο  
ντος εκβαλλειν ,  
and on the other hand , change-over to the vulgar , empty of logos  
endeavors of the people ,  
και δε μεταγειν επι την φορτικην κενολογιαν των ε  
πιχειρησεων δημωδη ,  
who do not consider that logos such as these are fit for the young ,  
μητε λογιζομενος των τοιουτων λογων το νεα  
ροπρεπες ,  
nor consider The Hypothesis of The One Being ,  
5 μητε την υποθεσιν του  
ενος οντος  
not even one of those opinions which oppose such an Insight ?  
μητε αλλο μηδεν των εναντιουμενων την τοιαυτην υπονο  
ιαν ;

And I certainly also think that it is proper that selves should consider The Power

Και μην και αξιωσαιμ' αυτους  
σκοπειν την δυναμιν  
of The Dialectical Method , such as indicated by Socrates in the **Republic** (534E) ;

της διαλεκτικης , οποιαν ενδεικνυται Σωκρατης εν Πολιτεια ,  
on the one hand , in The Way Self Encompasses All The Disciplines like A Coping-Stone ,

μεν εφ' πως αυτην περιβεβλησθαι απασι τοις μαθημασι  
ιν θριγκον ,  
and on the other hand , The Way Self Leads-up (521) those that Use Her

10 δε  
αναγειν τους χρωμενους  
to **The Good Self** , and to The Primary Unities ,

επ' το αγαθον αυτο και τας πρωτιδστας ενας ,  
and furthermore , in The Way Self Purifies The Eye of The Soul (533D) ,

ο ομμα της ψυχης δε εκκαθαιρειν τ  
and he says that She is Pre-established among The Truly-Real Beings

και φησι προσιδρυειν  
τοις οντως ουσι  
and The Singular Source of All , and Finishes at last in That which is Unhypothetical .

και τη μια αρχη των παντων , και τελευταν μεχρι του ανυποθετου .  
For if This Dialectical Power and Such an End of This Path is so Great ,

15 γαρ ει ταυτης της διαλεκτικης δυναμης μεν τηλικουτον το τελος ταυτης της οδου το σαυτη  
then one must **not** confuse those attempts based on opinion with The Same Method as This .

δε δει ου συγκυκαν των επιχειρησιν δια των ενδοξων εις ταυτον μεθοδω τη τοιαυτη .  
For that one reaches for human opinions , while Self is called empty-talk

γιαρ Εκεινη μεν αποτεινεται προς ανθρωπων δοχας , δε αυτη καλειται αδολεσχεια  
by the many ; and that one is All-Perfectly left-destitute of the Disciplines of Knowledge ,

υπο των πολλων : και η μεν παντελως απολειπεται των μαθηματων της επιστημης ,  
while Self is The Apex-Stone of These Knowledges

20 δε αυτη εστι θριγκος τουτων των επιστημων  
and The Journey to That Self is through These Knowledges ;

και η πορεία επ' εκεινην δια τουτων :  
and on the one hand , that which opines is also the exercise of that which appears to be ,

και μεν το δοκουν εστι και της γυμνασιας  
το φαινομενον ,

whereas on the other hand , The Dialectical Method Eagerly-tries to Arrive  
at **The Being**

δε η  
αμιλλεται επαναβιβασμοις προς το ον  
and by surely then by Always Beautifully Using for **This End** , The Nature  
of **The Good** .

και δη αι καλως χρωμενη εις τελευτα  
την φυσιν του αγαθου .  
Accordingly then , it is far from necessary for us to draw down That Method  
that is

**P40** αρα Πολλου δεησομεν ημεις καθελκειν  
την  
Established Prior to The Most-accurate of Knowledges , to this endeavor  
based in opinion .

ιδρυμενην προ των ακριβεστατων των επιστημων εις την επιχειρησιν  
ενδοξον .

For on the one hand , this self which presides over the demonstrative  
appearances is Secondary

γαρ μεν Αυτη προεχουσα της αποδεικτικ  
ης φαντασιας εστι δευτερα  
and will only be fond of contentious-encounters/wrangling/strife ;

και αν μονης αγαπωη της ερισ  
τικης ,

Whereas on the other hand , for us , The Dialectical Method on the one  
hand ,

5 δε παρ' ημιν η  
διαλεκτικη μεν  
uses The Many Divisions and Analyses as Primary Knowledges and  
Imitations

χρηται τα πολλα διαιρεσεις και αναλυσεις ως πρωτουργοις επιστημαις και μιμου  
μεναις

of The Procession of The Beings from **The One** and in turn of Their  
Turning-About to **Self** .

την προοδον των οντων εκ του ενος και παλιν  
επιστροφην προς αυτο ,

Whereas on the other hand , at times The Dialectical Method also uses

δε ποτε  
και χρηται  
Definitions and Demonstrations in Her Chase/Pursuit of Being .

ορισμοις και αποδειξεσιν εις την θηραν  
του οντος .

Now then on the one hand , at times The Dialectical Method uses  
Demonstrations

10 τοιουν μεν Οτε η  
χρηται ταις αποδειξεσι

and Prior to These The Definitive and The Separative Method Prior to That ,  
και προ τουτων τη οριστικη και τη διαιρετικη μεθοδω π  
ρο ταυτης ,

whereas on the other hand , the endeavor based on opinion is altogether  
deprived

δε η  
πανταπασιν απολειπεται  
of The Demonstration of The Irrefutable Ways of The Logos .

λογισμων , της αποδειξεως των ανελεγκτων  
 How on the one hand , is it not necessary for these powers to be separated  
 from each other ,  
 πως μεν ουκ αναγκη τας δυναμεις  
 διωρισθαι απ' αλληλων ,  
 while on the other hand , The Work of **Parmenides** , which Uses The  
 Dialectical Method  
 15 δε την πραγματειαν του Παρμενιδου χρωμενην τη  
 διαλεκτικη  
 for our Benefit , should be Free from the thoroughly-empty variety of  
 endeavors ,  
 παρ' ημιν καθαρευειν της διακενου ποικιλιας τ  
 ων επιχειρηματων  
 and bring-about The Logos in Relation to The Self Being ,  
 και ποιεισθαι τους λογους προς  
 το αυτο ον  
 but not in relation to the appearance ?

αλλ' ου προς το φαιν  
 ομενον ; 13 October 2022

## Chapter 10 - ι

Thus on the one hand , These Logos are enough in reply to those who reject  
 our hypotheses ;

20 ουν μεν ταυτα ικανα προς των αποδοκιμαζοντων ημετερ  
 ας τας υποθεσεις :  
 for if selves will utterly-distrust These Logos , then we have also eagerly-  
 tried in vain  
 και γαρ ει αν διαπιστοιεν τουτοις , αν  
 σπουδαζομεν ματην  
 to persuade and bring-over selves to the Contemplation of The Realities .  
 πειθειν και προσβιβαζειν αυτους τη θεωρια τω  
 ν πραγματων .

On the other hand in turn , there is the greater and more difficult contest  
 for me ,

δε αυ οντα τον μειζω και χαλ  
 επωτερον αγωνα μοι  
 in relation to Those Lovers of the Contemplation of The Real Beings  
 προς τους φιλοθεαμονας  
 των οντων

who also Take-Aim at The Knowledge of The Primary Causes  
 25 και στοχαζομενους της επιστημης των πρωτιστων αιτι  
 ων

in the Proposal of the Platonic **Parmenides** ; and if you wish ,  
 P41 εν τη προθεσει του Πλατωνικου Παρμενιδου και βουλε  
 ι

we will thoroughly-accomplish this by numerous and more familiar Logos' ;  
 διαπερανωμεθα δια πλειων και γνω  
 ριμωτερων λογων :

and so we shall first Define what The Logos in Relation to Selves will be for  
 us ,  
 και πρωτον διοριζωμεθα τινος ο λογος προς αυτους  
 εσται περι ημιν ,

which I think will Surely then Especially render Quite-Clear  
 ποιησειν καταφανη ο νομιζω δη μαλιστα  
 The Mystic Doctrine of Plato concerning The Divine Beings .  
 5 την μυσταγωγίαν Πλατωνος περι τ  
 ων θειων .  
 Now then on the one hand , of The Nine Hypotheses that are Exercised by  
 Parmenides  
 τοιουν Εννεα υποθεσεων γεγυμνα  
 σμενων υπο του Παρμενιδου  
 in This Dialogue , and just as recalled by us in the Commentaries about  
 Self ,  
 εν τουτω τω διαλογου , και καθαπερ υπεμνησται ημιν εν τοις ειρημενοις  
 εις αυτον ,  
 The Five Preceding Hypotheses Hypothesize that **The One Is**  
 των πεντε προηγουμενων των υποτιθεμενων  
 το εν  
 and through This Hypothesis , that All The Beings and The Middles of The  
 Wholes  
 10 και δια ταυτην την υποθεσιν τε παντα τα οντα και τας μεσοτητας των  
 ολων  
 and The Terminations of The Procession of The Realities may be  
 Hypothesized to Subsist ,  
 και τας αποπερατωσεις της προοδου των πραγματων δυναμενων  
 υποστησαι ,  
 whereas in turn The Four Hypotheses that follow These Five , on the one  
 hand introduce  
 μεν δε αυ των τετταρων των επομενων ταυταις  
 εισηγουμενων  
**The One** as *not existing* , According to The Encouragement of The  
 Dialectical Method ,  
 το εν μη ειναι κατα την παρακελευσιν της  
 διαλεκτικης μεθοδου  
 and on the other hand , that from the taking away of **The One** , All The  
 Beings ,  
 15 του ενος απαντα τα οντα δε εκ της ανααιρεσεως  
 including those that come to be in an apparent way , are  
 subverted/overthrown ,  
 και οσα γινομενα φαινομενως εσ  
 τιν εκποδων  
 by proposing the refutation of **That Hypothesis** .  
 κατα προθεμενων την διελεγχειν ταυτην υποθεσ  
 ιν ,  
 And on the one hand , Some of All The Hypotheses  
 ων παντα και μεν τ  
 are Quite-Clearly Brought-together-to-Completion by The Logos ,  
 κατα λογον , δηλαδη συμπεραινοντων  
 whereas on the other hand , some bring-forth impossibilities that all-  
 perfectly more-impossible ,

παντελως δε των προφερομενων των αδυνατων  
 if I may say this - which I believe , Some of Those who were also prior to  
 us , Saw/Knew  
 20 ει χρη φαναι - ο οιμαι τινες των και  
 προ ημων , συνειδον  
 must necessarily take-place in These Hypotheses , and as being worthy of  
 this discussion  
 αναγκαιον συμβαινειν εν ταις ταυταις υποθεσεσι , και ως ον ηξιωται τουτο  
 διαιτης  
 in Their Commentaries of This Dialogue -  
 εν τοις γεγραμμενοις εις τουτον τον διαλογο  
 ν -  
 Thus on the one hand , concerning The Very First of The Hypotheses ,  
 almost all concur  
 ουν μεν περι της πρωτιστης των υποθεσεων σχεδον απαντες  
 συμπεφωνηκασιν  
 with each other , that through This Hypothesis **Plato** also Worthily  
 Celebrates The Super-Ousian  
 25 αλληλοις δια ταυτης της υποθεσεως τον Πλατωνα και αξιουσι ανυμνειν της υπε  
 ρουσιου  
 Source of The Wholes as That which is Ineffable and Unknown and Beyond  
 All Being .  
**P42** αρχης των ολων το αρρητον και αγνωστον και επεκεινα πα  
 ντος του οντος .  
 Whereas on the other hand , concerning The Hypothesis After This , not all  
 explain Self  
 δε Περι της μετα τ  
 αυτην ου απαντες αναδιδασκουσιν  
 in The Same Way . For on the one hand , the ancients and the participants  
 of The Philosophy  
 τον αυτον τροπον . Αλλ' μεν οι παλαιοι και μετασχ  
 οντες της φιλοσοφιας  
 of **Plotinus** say that The Intellectual Nature Comes-to-Light from This  
 Source ,  
 5 Πλωτινου λεγουσι την νοεραν φυσιν πεφηνεναι  
 ενταυθα  
 Subsisting from The Super-Ousian Source of Beings , and  
 υφισταμενην απο της υπερουσιου αρχης των οντων ,  
 και  
 Endeavoring to Harmonize-together All Such Conclusions Arising-Forth  
 through This  
 επιχειρουσιν συναρμοζειν πανθ'  
 οσα συμπερασματα προτεινεται δια ταυτης  
 to The Singular and All Perfect Power of The Intellect .  
 τη μια και παντελει δυναμει τ  
 ου νου :  
 Surely then on the other hand , **Syrianos** , The One who Leads us to The  
 Truth about The Gods  
 δη δε ο  
 καθηγεμων ημιν της αληθειας περι θεων  
 and The Bosom-Friend of **Plato** - in order that we may speak like **Homer** -



10 και αοριστης του Πλατωνος , ινα ειπωμε  
 ν καθ' Ομηρον ,  
 by transferring the indefinite of the theory of the more ancient ones to The  
 Definite Limit ,  
 μεταστησας το αοριστον της θεωριας των παλαιωτερων εις  
 ορον  
 and by Turning-about that which is confused to an Intellectual Separation  
 και περιαγαγων το συγκεχυμενον εις  
 νοεραν διακρισιν  
 of The Different Orders , that were Communicated in an unwritten way and  
 in these works  
 των διαφορων ταξεων , ταις συνουσαις αγραφοις  
 καν ταις πραγματειαις  
 about These Orders , he was Encouraging us to Adopt/Take/Grasp This  
 Separation  
 περι τουτων παρεκελευετο λαμβ  
 ανοντας την διαιρεσιν  
 of the Conclusions by Articulation and to Refer This Division to The Divine  
 Kosmic-Orders ,  
 15 των συμπερασματος κατ' αρθρον αναφερειν επι τους θειο  
 υς διακοσμους ,  
 and on the one hand , to Harmonize The Very First and Most Simple of  
 Those being Indicated  
 και μεν εφαρμοζειν τα πρωτιστα και απλουστατα  
 των δεικνυμενων  
 to The Primary of The Beings ;  
 τοις πρωτιστοις των οντω  
 ν ,  
 and on the other hand , to Harmonize Those in The Middle Order to The  
 Middle Beings ,  
 δε τα  
 μεσα τοις μεσοις ,  
 surely then just as The Order They were Allotted Among The Beings ;  
 δη ωσπερ την ταξιν ελαχε  
 εν τοις ουσι ,  
 then finally , those that are last and multiform , to the last beings .  
 20 τοις εσχατοις .  
 δε τα εσχατα και πολυειδη  
 For The Nature of Being is not Singular and Simple and Indivisible ;  
 γαρ η φυσικη του οντος εστιν Ου μια και απλη και  
 αδιαιρετος :  
 but just as among those that are perceptible by the senses ,  
 αλλ' ωσπερ εν τοις  
 αισθητοις  
 on the on the hand , The Mighty Heaven Himself is One ,  
 ανος ουτος εις , μεν ο μεγας ουρ  
 whereas on the other hand , He Comprehends in Himself The Multitude of  
 Bodies ,  
 δε περιεχει εν  
 εαυτω πληθος σωματων ,  
 and on the one hand , The Monad is Connective of The Multitude ,  
 και μεν η μοναξ συνεκτ  
 ικη του πληθους ,

whereas on the other hand , The Order of Procession is in The Multitude  
ς προοδου εστι εν τω πληθει δε ταξις τη  
 and on the one hand , of those perceptible by sense , Some are First , Some  
 are Middle  
 25 και μεν των αισθητων  
τα πρωτα τα μεσα  
 whereas on the other hand , some bodies are last ,  
δε  
 and Prior to These , among The Souls , The Multitude of Souls Subsist from  
 One Soul ,  
και προ τουτων εν ταις ψυχαις , το πληθος των ψυχων υπεστη  
 απο μιας της ,  
 and of These Souls , on the one hand , Some are Nearer to The Wholeness  
 of Themselves ,  
**P43** και τουτων μεν αι εγγυτερω τη  
ς ολοτητος εαυτων  
 while on the other hand , Some have been placed more remote from Their  
 Wholeness ,  
δε αι εταχθησαν πο  
 ρρωτερω  
 while Some , also Fill-up The Middle of Those Extremes ;  
δε αι και συμπεληρωκασιν την μεσοτητα  
 των ακρων ,  
 without a doubt , in this way , it is also necessary that of The Genera of  
 Truly-Real Beings ,  
δηπου ουτως και αναγκη  
 των γενων των οντως οντων  
 on the one hand , Those that Possess The Idea of The One and are Hidden  
μεν τα  
 ενοειδη και κρυφια  
 should be Established in The Singular and Primary Cause of The Wholes ,  
ενιδρυσθαι τη μια και πρωτιστ  
 η αιτια των ολων ,  
 while on the other hand , Some Proceed into The Whole Multitude and The  
 Whole Number ,  
 5 δε τα προεληλυθεναι εις το παν πληθος  
 και τον ολον αριθμον ,  
 while Those in The Middle , should Hold-fast The Bond of Union of Selves ,  
δε τα εν μεσω κατεχειν τον  
 συνδεσμον αυτων ,  
 and one should not Harmonize The Characteristics of The Primary with The  
 Secondary  
και μητε εφαρμοζειν τας ιδιοτητας των πρωτων  
 τοις δευτεροις  
 nor The Characteristics of Those that are Subordinate with Those that are  
 More-Unific ,  
μητε τας των υφειμενων  
 τοις ενικωτεροις ,  
 since The Powers and The Orders are Different in this Procession  
 10 οοδω αλλα των μεν δυναμεις και των δε ταξιν αλλας εν ταυτη τη πρ  
 and The Secondary have been Revealed to be Different from The Primary .

απο των πρωτων . και των δευτερων εκφανσιν ειναι αλλας

Therefore in order that we speak concisely , on the one hand , **The One Being**

εν ουν το εν ον ενωμεν συνελοντες , μ

Proceeds from **The Unity** that is Prior to The Real Beings ,  
προεισι απο της εναδος της προ

των οντων ,

while on the other hand , Producing The Whole Divine Genus , such as  
δε απογεννα το

παν θειον γενος , τε  
The Intelligible and The Intellectual and The Super-Heavenly and  
το νοητον και το νοερον και το υ  
περουρανιον και

That Genus which Proceeds as far as The En-Kosmic-Beings ;  
15 εγκοσμικων : το προεληλυθος μεχρι των

and Each-one of The Conclusions must also be Cognitive of A Divine  
Characteristic .

και εκαστον των συμπερασματων δει και ειναι γνωριστικον θειας  
ιδιοτητος .

If then All The Conclusions also Harmonize with All The Processions of **The One Being** ,

Ει δε παντα και εφαρμοζει πασαις τας προο  
δοις του ενος οντος ,

then I believe that it is not at all surprising that Some Conclusions

αλλ' οιμαι ουδεν θαυμαστον  
τα μεν αλλαις

should be More Applicable/Proper to Some Hypotheses than to others .

θεσεσι δε αλλαις . μαλλον προσηκειν τα υπο

For on the one hand , The Characteristics of Certain Kosmic-Orders

τινων γαρ μεν Τα ιδια

do not necessarily belong to All The Gods ;

20 ουκ εξ αναγκης υπαρχει πασι τοις θεοις

whereas in turn without a doubt , Those Characteristics that *Belong* to All  
The Gods ,

δε αυ δηπου τα  
υπαρχοντα πασιν

are *Much More Present* with Each One of The Gods .

πολλω μαλλον παρεστιν εκαστοις

Thus on the one hand , **if we attribute** to Plato , a periodic separation

οδιωδη διαιρεσιν ουν μεν Ει παρεισηγομεν τω Πλατωνι επεισ

of The Divine Orders and do not also clearly show that in the other

Dialogues Self Celebrates

της θειων ταξεων και μη καν σαφως επεδεικνυμεν τοις αλλοις διαλογοις αυτον υμνη  
σαντα

The Processions of The Gods from On-High as far as Those that are Last ,

25 των εσχατων , τας προοδους των θεων ανωθεν αχρι

on the one hand , at times , in Myths concerning  
 images/figures/bodies/fictions ,  
 μεν οτε εν μυθικοις  
 πλασμασιν ,  
 and on the other hand , at times , in Other Theological Ways ,  
 δε οτε εν α  
 λλοις θεολογικους τροποις ,  
 then we shall **incorrectly** attribute to Self such a separation of being and  
 along with this ,  
**P44** αν αποπως ανετιθεμεν αυτω την τοιαυτην την διαιρεσιν του οντος και μετα τ  
 ουτου  
 such a procession of The One ;  
 της προοδου του  
 ενος ;  
 but if we can show from The Other Dialogues - as it will be quite-clear for us  
 as we proceed -  
 δε ει επιδεικνυμεν εκ των αλλων διαλογων , ως εσται καταφανες ημιν  
 προελθουσιν ,  
 that Self has Celebrated All The Kingdoms of The Gods , *in a certain/proper*  
*way* ,  
 αυτον υμνησαντα απασας τας βασιλειας των θεων κατα  
 τροπον ,  
 How then is it not impossible that on the one hand , in **The Most Mystic** of  
 His Works ,  
 5 πως ουκ αδυνατον μεν εν τη επ  
 οπτικωτατη των πραγματειων  
 Self should transmit through **The 1st Hypothesis** The Pre-eminent  
 Transcendancy of **The One**  
 αυτον παραδιδοναι δια της πρωτης υποθεσεως την υπεροχην εξηρημενην  
 του ενος  
 in Relation to All The Genera of The Beings and to The Self Being and to  
 The Psychic Ousia  
 προς απαντα τα γενη των οντων και το αυτο ον  
 και την ψυχικην ουσιαν  
 and to The Idea , and if it so happens , to The Matter , whereas on the other  
 hand ,  
 και το ειδος και ει τυχοι την υλην ,  
 δε  
 Self made no Logos on behalf of the Divine Processions and the Orderly  
 Separation in Selves ?  
 10 πεποιησθαι μηδεν λογον υπο των θειων προοδων και της ταξει διακρισεως  
 εν αυτων ;  
 For if one should only contemplate those that are last ,  
 γαρ Ειτε εδει μονον θεωρειν τα  
 εσχατα ,  
 then why do we touch on The Primary Source that Is Prior to The Others ?  
 πως εφηπτομεθα της πρωτιστης αρχης προ  
 των αλλων ;  
 Or if we think fit to Unfold The Multitude of The Related Hypotheses ,  
 Ειτε ηξιουμεν εφφαινειν το πληθος των οικειων υπ  
 οθεσεων ,  
 then why do we pass-over The Genus of The Gods and The Divisions in  
 Self ?

δε παρελιμπανομεν(παραλειπω) το γενοσ των θεων και τας διαιρεσεις εν  
 αυτω ;  
 Or if we Unfold All The Natures Descending from The First as far as The  
 Last ,  
 15 Ειτε πασας τας φυσεις υποβασεως απο του πρωτου μεχρι τ  
 ης εσχατης ,  
 then why do we leave unknown  
 πως αφιεμεν  
 αγνωστους  
 The Whole Kosmic-Orders of Divine Beings Subsisting between The One  
 τας ολας διακοσμησεις των θειων υφεστωσας τε μεσ  
 ας του ενοσ  
 and Those that are Deified in any way at all ?  
 και των εκθεουμενων ο  
 πωσουν ;  
 For All These Logos show that The Whole Work falls short  
 γαρ Απαντα ταυτα αποδεκνυσι την ολην πραγματειαν ελλειπουσ  
 αν  
 According to The Knowledge of The Divine Beings .  
 20 κατα την επιστημην τω  
 ν θειων .  
 And certainly in turn , in the **Philebus (16D)** , Socrates calls forth  
 Και μην και εν Φιληβω ο Σωκρατης π  
 αρακελευεται  
 Those that Love The Contemplation of The Beings to The Method of Division  
 τη μεθοδω τοις φιλοθεαμοσι των οντων  
 and to Always Explore The Monads and The Dyads or Triads of The Whole  
 Kosmic-Orders  
 και αι ζητειν τας μοναδας τε και τας δυαδας η τριαδας των ολ  
 ων διακοσμων  
 or any Other Numbers that Proceed from Selves .  
 η ουστιναςουν αλλους αριθμους προιουσας απ' αυ  
 των .  
 If then This is Rightly Maintained , then without a doubt the **Parmenides**  
 which must Use  
 25 Ει δε τουτο ορθως παρειληπται , και δηπου τον Παρμενιδην  
 δει χρωμενον  
 The Whole Dialectical Method and Discourse about The One Being  
 P45 τη συμπαση διαλεκτικη και διαλεγομενον περι του ενοσ ο  
 ντος  
 should never consider The Multitude as being Prior to **The One** ,  
 μητε επισκοπειν το πληθος  
 προ του ενοσ  
 nor to Abide/Remain in The Singular Monad of The Real Beings ,  
 μητε μενειν επι της μιας μοναδος  
 των οντων  
 nor generally , to immediately refer The Whole Multitude of The One Being  
 μηδ' ολωσ ευθυς προσφερειν το συμπαν πληθος τ  
 ου ενοσ οντος  
 to **The One** which is Beyond All The Real Beings , but should on the one  
 hand ,  
 5 τω ενι επεκεινα παντων των οντων , αλλ  
 α μεν

Unfold The Primary Beings That Are also Most-Akin to The One *In A Hidden Way* ,

εκφαινειν τα πρωτα οντα και συγγενεστατα τω ενι  
κρυφως ,

but Unfold The Genera of Gods which Subsist According to Procession *In The Middle* ;

δε τα γενη των θεων κατα  
προοδον την μεσα

I mean on the one hand , Those that are More-Divided than Supremely-United , but

ακρως ηνωμενων μεν των μαλλον διηρημενα

on the other hand , are Allotted A More-Perfect Union than Those that have Proceeded to All ;

δε λαχοντα τελεωτεραν ενωσιν τω  
ν προεληλυθοτων επι παν ,

and finally , Unfold Those that Subsist according to the Last Division of Powers *In The Last* ,

10 δε τα υφεστηκοτα κατα την εσχατην διαιρεσιν των  
δυναμεων τελευταια

and Immediately along-with These , The Self Deified Ousia .

και ηδη μετα τουτων την αυτην εκθεου  
μενην ουσια .

Now then , if The Logos Brings-to-Light that **The 1st** of The Hypotheses is about **The One** ,

τοιουν Ει ο λογος απεφηνε η πρωτη των υποθεσε  
ων εστιν περι του ενος ,

which 'Is' Beyond All Multitude ,

ο επεκεινα παντος π  
ληθους ,

then without-a-doubt it is necessary that The **(2nd)** Hypothesis after This One ,

δηπου δει την  
μετα ταυτην

must not Unfold Being in an indefinite and indistinct way ,

μη εκφαινειν το ον αδιοριστως και αδιακριτ  
ως ουτω ,

but must Reveal All The Orders of The Beings In A Definite and Distinct Way

15 αλλα πασας τας διακοσμησεις των οντων

For just as Socrates teaches us in the **Philebus (16D-E)** , The Way of Division

ρετικης γαρ καθαπερ ο Σωκρατες εδιδαξεν ημας εν τω Φιληβω , ο τροπος της διαι

rejects referring The Whole Multitude to **The One** At-Once .

ομοιου αποδοκιμαζει προσφερειν Το ολον πληθος τω ενι .

Now then we must still make The Self Point clear by the Way of the Demonstrations .

τοιουν Ετι καταδη- το αυτο κακ -σωμεθα του τροπου τ  
ων αποδειξεων .

For on the one hand , The First of the Conclusions come to Be Immediately Quite-clear

20    γαρ                    μεν                    Τα πρωτα των συμπερασματος γινεται                    ευθ  
υς                    καταδηλα  
through the Least , Most-Simple , Most-Recognized and as it were Most-Common Reflections ,

                  δι' ελαχιστων    τε και ως οιον απλουστατων και γνωριμωτατων και οιον κοινων  
εννοιων ,  
whereas on the other hand , Those that are next in order to These become clear

                  δε                    τα  
εφεξης                    τουτων  
through a greater number of conclusions and through those are more various ,  
                  δια                    πλειονων                    και  
                  ποικιλωτερων  
and finally , those conclusions that are last are all-perfectly the most composite ;

                  δε                    τα                    εστι εσχατα                    πα  
ντελως                    συνθετωτατα :  
for He Always Uses The First Conclusions as Indicative/Pointing to those that follow

25            γαρ                    αι            χρηται τοις πρωτοις συμπερασμασιν αποδειξεις            εις των  
                  εχομενων  
and Extends-forth Their Intellectual Paradigm in Their Geometrical Order or in

**P46**            και            προτεινει            της            νοερον παραδειγμα εν            γεωμετρια  
                  ταξεως            η  
The Other Disciplines , by The Co-ordination of These Conclusions in Relation to Each-Other .

                  τοις αλλοις μαθημασι            την            συναρτησιν τουτων των συμπερασματος προς  
αλληλα .

Now then , if The Logos' bear a likeness of The Realities of which they are interpretations ,

                  τοιουν            ει            οι λογοι            φερουνσιν εικονα των πραγματων            ων            εισ  
ιν                    εξηγηται  
just as the Unfoldings from the Demonstrations also have to be , so also must The Order

                  ως            αι            ανελιξεις            απο των            αποδειξεων            και            εχουσιν            ουτως κ  
αι αναγκη            ταξεως  
of The Realities be Exhibited , for on the one hand , I think that Those that Arise from

5                    τα                    εχειν δεικνυμενα ,            γαρ                    μεν                    οιμαι  
                  τα                    δι'

The Most Simple Sources must Necessarily Wholly Possess The Idea of Their Source

                  απλουστατων αρχομενα                    αναγκαιον                    παντως  
                  αρχοειδεστατα  
and must Necessarily also Be Arranged as Being-United with **The One (Self)** ;

                  και                    τεταχθαι                    συνη  
νωμενα                    τω                    ενι                    ,

while on the other hand , Those that are always multiplied and depend upon various

ηθυομενα και ηρτημενα ποικιλων δε τα αει πλ  
demonstrations , have Proceeded by departing much farther away from **The One** , if it is

10 αποδειξεων προεληλυθεναι της αποστασεως πορρωτερον του  
ενος , ει  
Lawful to say . For on the one hand , those demonstrations that will have secondary conclusions ,

θεμις ειπειν . γαρ μεν Οις αν υπαρ  
χη τα δευτερα συμπερασματα ,  
must also have those Conclusions that are Prior than Selves ; whereas on the other hand ,

αναγκη και υπαρχειν τουτοις τα προ αυτων :  
δ'

Those which have Primary and Self-Spontaneous and Simple Conclusions , will not necessarily

οις πρωτουργα και αυτοφυη και απλα  
τα , αν ουκ αναγκη

Be Present with Those that are more composite , indicated through many Intermediate Beings ,

παρειναι τα συνθετωτερα δεικνυμενα δια πλ  
ειονων οντα

which are also farther away from The Source of The Real Beings . It is

Accordingly

και πορρωτερω της αρχης των  
οντων . αρα

Reasonable that Some of The Conclusions are Indicative of More-Divine Orders ,

15 Εοικεν τα μεν ειναι εκφαν  
τικα θειοτερων ταξεων

while Other Conclusions , are Indicative of more-Subordinate Orders ;  
τα δε

καταδεεστερων ,

and Some , are Indicative of More-Unific , and Others , even now of more-Multiple Orders ;

και τα μεν ενικωτερων τα δε  
ηδη πληθυομενων ,

and Some , that Possess more of The Idea of The One , and others , of the more multiform .

και τα μεν μονοειδεστερων τ  
α δε πολυειδεστερων .

For *In Every Case* Demonstrations Arise from Their Causes and from Those that are Primary .

γαρ εκασταχου Αι αποδειξεις εισι εκ των αιτιων και  
των πρωτων .

Now then , if The Prior Conclusions are The Causes of Those that are Secondary ,

τοιουν Ει τα προτερα συμπερασματα αιτια των  
δευτερων ,



then there is An Order of Causes and of Those that are Caused among the  
 many conclusions ,  
 20 εστιν ταξις αιτιων και αιτιατων εν τω πλη  
 θει των συμπερασματος ,  
 and since to confuse and to see All in a indefinite way in **One** ,  
 και συγχειν και θεωρειν παντα αδιοριστω  
 5 εν ενι  
 does neither Properly belong to The Nature The Realities , nor to The  
 Knowledge of **Plato** .  
 ουτε προσηκει τη φυσει των πραγματαν ουτε τη επισ  
 τημη του Πλατωνος .

18 October 2022  
**Chapter 11 - ια**

Surely then , let us Test The Soundness of Self in Another Way  
**P47** δη ουν περικρουσωμεν αυτο κα  
 θ' ετεραν οδον  
 and let us see with our Understanding in what way Self rings unsound .  
 και θεωρησωμεν τη διανοια οπη  
 φθεγγεται σαθρον .  
 For if you wish , let it be said that the Conclusions of This **2nd** Hypothesis  
 5 γαρ ει βουλει λεγεσθω τα συμπερασματα ταυτης  
 της υποθεσεως  
 are about The Truly-Real Being and let The **1st** Hypothesis be granted by us  
 5 περι του οντως οντος και την πρωτην συγκεχωρησ  
 θω παρ' ημων .  
 But Seeing that This is Multitude and not only **One Self** , just as **The One**  
**Prior** to Beings -  
 Αλλ' επειδη τουτο εστι πληθος και ουχ μονον εν αυτο , ωσπερ το εν προ  
 των οντων -  
 for **The Being** is **Experienced** by **The One** , as the Elean guest also  
 informs us in the **Sophist**  
 γαρ το ον εστι πεπονθος το εν , ωσπερ ο Ελεατης ξενος και ανεδιδαξε η  
 μας εν Σοφιστη  
 about these matters (**245B**) , and as it is customarily repeated by selves ,  
 who on the one hand ,  
 5 περι τουτων και ειωθε θρυλλεισθαι παρ' αυτοι  
 5 , μεν  
 establish that **The First Is One** , while on the other hand , **Intellect Is One**  
**Many** ,  
 10 τιθεμενοις το πρωτον εν , δε  
 τον νουν εν πολλα ,  
 whereas **Soul** is **One** and **Many** , and finally , **Bodies** are **Many** and **One** -  
 δε την ψυχην εν και πολλα , δε τα σωματα  
 πολλα και εν -  
 Now then seeing that the following has been said countless times ;  
 τοιουνν επειδη τουτο  
 μυριολεκτον ,  
 that together with The Union there is also Multitude in The Truly-Real  
 Being ,

τω οντως οντι , μετα της ενωσεως εστιν και πληθος εν  
 if only they will affirm whether These Harmonize with The Whole  
 φησουσιν ποτερον ταυτα εφαρμοζειν  
 τω ολω  
 but not with The Parts of Being , or with both The Whole and The Parts ?  
 15 δε ουκετι τοις μερεσιν του οντος η και τω ολω κα  
 ι τοις μερεσι ;  
 And again we ask selves whether they assign All of The Parts of Being to  
 Each ,  
 παλιν ερησομεθα αυτους ποτερον αποδωσουσιν παντα των μερων του οντος εκ  
 αστω  
 or whether they distribute different ones to the different parts in Self ?  
 η διανεμουσι τα μεν αλλοις τα δε αλλοις των  
 μερων εν αυτω .  
 Now then on the one hand , if they deem worthy that each part should alone  
 harmonize  
 ν μονον τοινυν προσαρμωττειν μεν ει αξιωσουσιν εκαστο  
 with The Whole , then Being will Be composed of non Beings ,  
 εξ ουκ οντων τω ολω , το ον εσται  
 20 and that which is moved , will be composed of The Immovable ,  
 και το κινουμενον εξ  
 ακινητων  
 and That which is At-Rest , will be composed of those deprived of Rest ,  
 και το εστως εκ των  
 εστερημενων της στασεως  
 and absolutely All will be composed of their opposites ,  
 και απλως παντα εκ τ  
 ων αντικειμενων ,  
 and we shall no longer be in Accord with The Logos of **Parmenides (142C)**  
 και αν ουκ ετι συναδοιμεν τω λογω  
 Παρμενιδου ,  
 who says that The Parts of **The One Being** are also Wholes *In A Certain*  
 Way , and that  
 ος φησι τα μερη του ενος οντος ειναι και ολα  
 πως και  
 Each One of Selves Possesses both One and Being *In A Way Resembling The*  
 Whole .  
 25 εκαστον αυτων υπαρχειν τε εν και ον παραπλησ  
 ιως τω ολω .  
 But if we assign All to Each we shall also make nothing that is not All ,  
**P48** δε ει δωσομεν τα παντα εκαστω και ποιησομεν ουδεν οτι μη πα  
 ντα ,  
 then how can The Highest-Summit of Being and The Most-Unified  
 Wholeness  
 πως το ακροτατον του οντος και το ε  
 νικωτατον ολοτητα  
 Contain an Un-Circumscribed/In-Determinate Multitude of Parts ?  
 εξει απερληπτον  
 πληθος μερων ;

How then can Self Contain At-Once The Whole Number , Figure , Motion  
and Rest ,

Πως δε και ομου τον ολον αριθμον και σχημα και  
κινησιν και στασιν

and to say it concisely , All The Ideas and Their Genera and Species ?

5 και ως φαναι συνελοντι , παντα τα ειδη και τα  
γενη ;

For These Differ from Each Other and also claim that which is impossible .

γαρ Ταυτα διαφερει αλληλων τε και λεγειν  
αδυνατα .

Surely then Those that Are Near to **The One** will also be *similarly*  
*multiplied*

αι ομοιως πεπληθυσμενα δη ουν τα εγγυς του ενος τε Εστ  
αι ομοιως πεπληθυσμενα

for us as *those far away* from **The One** , and furthermore

ημιν και τα πορρω

, και  
That which is The Very First will not be a lesser Multitude than that which  
is last

το πρωτιστον ου ελαττον πλη  
θος παρ' του εσχατου

nor in turn will the very last be less One than The Very First ,

του πρωτιστου ουδε αυ το εσχατον εσται ελαττον εν παρ'  
του πρωτιστου

and The Middles will not Differ according to Their Division from the  
Extremes .

10 και τα μεσα αδιαφορα κατα την διαιρεσιν  
των ακρων .

Now then Seeing that it is *not* Proper to assign all this multitude of  
conclusions

των τοιουν Οτε μητε προσηκει αποδιδοναι συμπαν τουτο το πληθος των συμπερασμα  
των

to The Whole Alone , nor to make all The Parts of Being in a nearly-  
resembling-way to all ,

λησιως τω ολω μονω μητε ποιεν παντα των μερων του οντος εν παραπ  
λησιως πασι ,

it remains without-a-doubt that those that are Different

ν λειπεται δηπου τα με  
αλλοις

harmonize with others that are Different !

15 αλλοις . εφαρμοζειν τα δε

Is it not necessarily the case that The Numbering/Enumeration of The  
Conclusions

Ουκουν αναγκαιον την απαριθμησιν  
των συμπερασματων

either be without-order , or Set-in-Order ; but if on the one hand , they say  
that

η ειναι ατακον η τεταγμενην : αλλ' ει μεν  
φησουσιν

They are without-order , then their logos neither responds in Accord with  
The Dialectical Way

σηκοντα τη <sup>ατακτον</sup> διαλεκτικη , λογον ουτε ερουνσιν προ  
nor with The Way of The Demonstrations which Always Assign The  
Production  
ουτε τω τρωπω των αποδειξεων αι  
διδοντι την γεννησιν  
of The Secondary from The Primary Beings nor to The Knowledge of Plato  
20 ου Πλατωνος τοις δευτεροις εκ των προτερων ουτε τη επιστημη τ  
which Accompanies The Order of The Realities *Everywhere* .  
<sup>συνοδευοντος</sup> τη ταξει των πραγματων  
πανταχου :  
Whereas on the other hand , if they say The Conclusions are Set-In-Order ,  
<sup>δε</sup> <sup>ει</sup>  
<sup>τεταγμενην</sup> ,  
then I think it is entirely necessary , that they should either begin from  
<sup>οιμαι</sup> <sup>παντως αναγκαιον</sup> η  
<sup>αρχεσθαι απο</sup>  
Those that are First According to Nature , or from those that are last .  
<sup>των</sup> <sup>πρωτων</sup> <sup>κατα</sup> <sup>φυσιν</sup> η α  
πο των εσχατων ;  
But if on the one hand , from those that are last ,  
<sup>αλλ' ει</sup> <sup>μεν</sup> <sup>απο</sup>  
των εσχατων ,  
then on the one hand , **The One Being** will be last ,  
<sup>μεν</sup> <sup>το</sup>  
εν ον εσται εσχατον ,  
while on the other hand , That which is Being-Moved according to **Time** will  
be first .  
25 <sup>δε</sup> <sup>το</sup> <sup>κινουμενον</sup>  
<sup>κατα χρονον πρωτιστον</sup> .  
This however is certainly impossible ; for on the one hand , That which  
Partakes of **Time**  
<sup>Τουτο</sup> <sup>μην</sup> <sup>αδυνατον</sup> : <sup>γαρ</sup> <sup>μεν</sup>  
<sup>το</sup> <sup>μετεχον</sup> <sup>χρονου</sup>  
must also Participate of **The One Being** *before* , by a much greater  
Necessity ,  
**P49** <sup>και</sup> <sup>μετεχειν</sup> <sup>του ενος οντος</sup>  
<sup>πολλω</sup> <sup>αναγκη</sup> ,  
while on the other hand , That which Participates of **The One Being**  
<sup>δε</sup> <sup>το</sup> <sup>μ</sup>  
<sup>ετειληφος</sup> <sup>του ενος οντος</sup>  
*does not* also Necessarily Participate of **Time** ; accordingly , **The One**  
**Being** is Beyond **Time** .  
<sup>ουκ</sup> <sup>και</sup> <sup>αναγκη μετεχειν του χρονου</sup> : <sup>αρα</sup> <sup>το εν ον εστιν</sup>  
<sup>επεκεινα του χρονου</sup> .  
Now then , if on the one hand , Plato begins from **The One Being** ,  
<sup>τοιουν</sup> <sup>ει</sup> <sup>μεν</sup> <sup>αρχεται</sup>  
<sup>απο του ενος οντος</sup> ,  
but on the other hand , He ends in That which Participates of **Time** , then  
He Proceeds from  
<sup>δε</sup> <sup>καταληγει εις</sup> <sup>το</sup> <sup>μετεχον του χρ</sup>  
<sup>ονου</sup> , <sup>προεισι</sup>

On-High ; from The Very First as far as The Last Parts of **The Truly-Real Being** ;

5                    ανωθεν                    κακ των πρωτιστων                    αχρι των εσχατων μερων του                    οντως  
                   οντος :  
 so that on the one hand , The Primary Conclusions should be referred to The  
                   Primary Orders ,  
                   ωστε                    μεν                    τα πρωτιστα των συμπερασματος ανενεκτεον επι τας π  
 ρωτιστας ταχεις ,  
                   while on the other hand , According to The Self-Same Logos  
                   δε                    κ  
 ατα                    τον                    αυτον                    λογον  
                   The Middle Conclusions should be referred to The Middle Orders ,  
                   τα                    μεσα  
                   επι τας μεσας ,  
 and finally as it is clear , the last conclusion should be referred to The Last  
                   Orders ,  
                   δε                    ως                    δηλον                    το εσχατον  
                   επι τας εσχατας ,  
                   Seeing that The Logos has Revealed it is Necessary that  
                   επειπερ                    ο                    λογος                    επεφηνε  
 αναγκαιον                    ως  
                   Different Conclusions should be Apportioned to Those that are Different  
 10                    αλλα                    μεν                    διανεμειν  
                   αλλαις  
 and that Such A Distribution should also Begin from The Highest Summits .  
                   και τοιαυτην την διανομην                    και αρχεσθαι απο των  
 ακροτατων .  
                   And certainly , as I also believe , The Order of The Hypotheses  
                   Και                    μην                    και                    ομαι                    η                    ταξι  
 5                    των                    υποθεσεων  
                   is Sufficient Evidence of That which we claim ; for on the one hand ,  
                   εστιν ικανον τεκμηριον                    ων                    λεγομεν : γαρ  
                   μεν  
**The One** which is Exempt from All Multitude , is Allotted The First Order  
                   του ενος                    ο                    εστι εξηρημενον παντος πληθος                    ελαχε                    η πρωτ  
 ιστην ταξιν  
                   and The Unfolding/Evolution of All The Logos' Begins from Self , whereas  
                   accordingly  
 15                    και                    η                    ανελιξις                    απαντων των λογων ωρμηται                    απ' αυτης ,  
                   αρα  
                   on the other hand , The Second Order after This is about The Truly-Real  
                   Beings  
                   δε                    δευτεραν                    μετα ταυτην                    π  
 ερι                    των                    οντως                    οντων  
                   and of The Unity of which These Participate ,  
                   και της εναδος υπο τουτων μετεχο  
 μενης ,  
                   then finally The Third in Due Order is about The Soul .  
                   δε                    η                    τριτην                    εφεξης  
                   περι της ψυχης ,  
                   Therefore , The Third Order is either about every soul or else it is not ;  
                   ουν                    ειτ'  
                   απασης                    ειτε και                    μη                    :

for our Leader **Syrianos** has shown This in an All-Beautiful Way that The  
Logos

ως ο γαρ τω ημετερω καθηγεμονι δεδεικται τουτο παγκαλως  
ο λογος  
about The Whole Souls is also Presupposed According to The **2nd**  
Hypothesis .

20 περι των ολων ψυχων και προειληπται κατα την δευ  
τεραν υποθεσιν .

Now then , if The Order of These **Three** Hypotheses Proceeds According to  
τοινυν Ει η ταξις τουτων τριων υποθεσεων προεληλυθ  
ε κατα

The Nature of The Realities , then it is clear that (**Parmenides 143A**)  
την φυσιν των πραγματων δηλον οτι  
on the one hand , The **2nd** Arises-together-with The **1st** that is also Prior to  
Self ,

τη προ αυτης , της δευτερας συμφυομενα τα πρωτα  
μεν  
while on the other hand , The **3rd** follow after Self .

δε τα  
εσχατα τη μετ' αυτην .

For what would be Revealed to those who are not entirely in-experienced in  
such Logos'

**P50** Και γαρ τι αν φανειη τοις μη πανταπασι απειρος τ  
ων τοιουτων λογων

to be More-Akin to **The One** , than **The One Being** ,  
συγενεστερον τω ενι η τ  
ου εντος οντος ,

which The First of The Conclusions of The **2nd** Hypothesis Unfolds into  
Light ?

ο πρωτον των συμπερασματων της δευτερας  
εκφαινεται ,

Or what is More-Attentive to The Soul , than That which Participates of  
**Time** in a Partible Way ,

η προσεχεστερον τη ψυχη , η του μετεχοντος  
χρονου μεριστως ,

and which are those exhibited last in Self (**2nd** Hypothesis) ?

ο εστιν των δεικνυμενων εσχατον εν αυτη ;

For The Life of Partial Souls also Exists According to **Time** , just as That of  
Whole Souls ,

5 γαρ το ζην ταις μερικαις ψυχαις και κατα χρονον , ωσπερ και  
ταις ολαις ,

and **The One Being** is **That** which is Primarily and Redundantly  
Participates

και το εν ον εστι το πρωτως και  
πλεονασαν μετασchon

of **The One** Conjoined-Together-With **The Being** in Relation to The  
Imparticipable Unity .

του ενος συναρτησει του οντος τη  
της αμεθεκτου εναδος .

But if This Is The Middle Hypothesis after Properly-Fitting The Highest to  
The Highest ,

δε Ει ταυτης ουσης της μεσης υποθεσεως οικεια τα ακρα τοις ακροις ,

then without-a-doubt we should also Harmonize The Middles to The Middles

μεσα τοις μεσοις : δηπου ; και εφαρμοσομεν τα  
for This Hypothesis Originates from **The One Being** ,  
10 του ενος οντος γαρ αρχομενη απο  
then Proceeds through All The Genera after **Self** ,  
μετ' αυτο , προεισι δια παντων των γενων  
until She Ends in The Nature that Participates of **Time** .  
νου . αχρις καταληξι εις την φυσιν μετεχουσαν του χρο

And surely then on the one hand , we are lead to show The Same  
Conclusions as made before  
15 Και δη μεν ηγουμεθα δεικνυναι το αυτο τα τοις κ  
αι ειρημενοις εμπροσθεν  
from the common agreements of those interpreters of Plato who were  
skilled in Divine concerns .  
εκ των κοινων ομολογηματων των εξηγουμενων Πλατωνος τοις δεινοις  
τα θεια .

For on the one hand , **Plotinos** in his book **Concerning Numbers** enquires  
if Beings Subsist  
γαρ μεν Πλωτινος εν τω βιβλιω περι των αριθμων ζητησας ποτερον τα οντ  
α υφεστηκεν  
Prior to Numbers , or Numbers Prior to Beings , clearly claims that **The**  
**First Being** Subsists  
προ των αριθμων η οι αριθμοι περο των οντων , διαρρηδην λεγει οτι το πρωτιστον ον  
υπεστη

Prior to Numbers , and that **Self** Produces The Divine Number .  
20 προ των αριθμων και ως γεννα τον θει  
ον αριθμον .

But if this is Arranged Correctly by That Man , and if Being is Productive of  
The **First** Number ,  
δε ει ταυτα διαταπτεται ορθως εκεινος, και μεν το ον εστι γεννητικον του πρωτου του  
αριθμου,

Number is Produced by Being , but one must not confuse The Order of  
These Genera ,  
ο αριθμος παραγεται υπο του οντος , δε δει ου συγχειν την ταξιν τουτων τω  
ν γενων  
nor collect-Selves-together into One Underlying-Reality , nor refer each one  
of the conclusions

ουδε συναγειν εις μιαν υποστασιν , ουδε αναφερειν εκατερον των σ  
υμπερασματος

to The Same Order , since Plato Produces The One Being *separately* , and  
Number *separately* ;

25 εις την αυτην ταξιν , μεν του Πλατωνος παραγοντος το εν ον ιδια , δε τον αριθ  
μον ιδια ;

for it is in no way Lawful that The Cause and That which is Caused (The  
Effect)

**P51** γαρ ουδαμως θεμις το αιτιον και το  
αιτιατον

should have The Same Power or The Same Order ; since These are Distinct  
 from Each-other ;  
 η εχειν την αυτην δυναμιν η ταξιν , αλλα μεν ταυτα διω  
 ρισται απ αλληλων ,  
 while The Knowledge concerning Selves is also Distinct ,  
 δε η επιστημη περι αυτων  
 και διακεκριται  
 and neither are Selves One Nature nor One Logos .  
 και ουτε αυτων μια φυσικς ουτε  
 εις λογος .  
 Then in turn after This Man , **Porphyry** in his work **Concerning Sources**  
 5 δε αυ μετα τουτον Πορφυριος εν τη πραγματεια  
 Περι αρχων  
 demonstrates by many and beautiful Logos' , that on the one hand , Intellect  
 Is Eternal ,  
 αποδεικνυσι εν πολλοις και καλοις λογοις τον μεν  
 νουν ειναι αιωνιον  
 while on the other hand , Self contains In-Itself **At-Once Something Prior-**  
 to-Eternity ,  
 δε εχειν εν εαυτω ομ  
 ως τι προαιωνιον  
 and through which Intellect is Conjoined to **The One** (for **That** was Beyond  
 All Eternity)  
 και του νου συναπτειν τω ενι (γαρ εκεινο ην  
 επεκεινα παντος αιωνος)  
 since Eternity has The Second , or rather , The Third Order in That Intellect  
 ;  
 δε το αιωνιον εχειν δετεραν , δε μαλλον , τριτην ταξιν εν ε  
 κεινω :  
 for I believe that Eternity should be Established  
 10 γαρ οιμαι τον αιωνα δει  
 ιδρυσθαι  
 in The Middle of That which is Prior-to-Eternity and That which is Eternal .  
 μεσον του προαιωνιου  
 και του αιωνιου .  
 But concerning this , not yet .  
 Αλλα τουτο  
 μηπω .  
 Whereas nevertheless we may collect so much from what has been said ;  
 that surely then  
 δε ομως λαβωμεν τοσονδε εκ των  
 ειρημενων , οτι δη  
 Intellect also Contains Something in Itself that Is Better than Eternity ;  
 νους και εχει τι εν εαυτω κρε  
 ιττον του αιωνιου :  
 and by admitting this , we ask The Father (Porphyry) of The Logos  
 και λαβοντες τουτο ερωμεθα τον πατερα  
 του λογου  
 whether This Something Better than **Eternity** Is not only **One Being** ,  
 ποτερον τουτο  
 εστιν ου μονον εν ον ,  
 but also Whole and Parts and All Multitude and Number and Figure  
 15 αλλα και ολον και μερη και παν πληθος και αριθμος και  
 σχημα



and That which is Moved and That which is At-Rest ;  
 και κινουμενον και  
 εστως ,  
 or whether we should assign Some of The Conclusions to **Self** , but not  
 Others .  
 η προσοισομεν τα μεν των συμπερασματος αυτ  
 ω , δε ου τα .  
 For on the one hand , it is impossible for All ; since *Every Intellectual*  
 Motion  
 ασα γαρ νοερα κινήσεις μεν αδυνατον Παντα : γαρ π  
 is Established *In Eternity* , in the same way also for Rest ; whereas  
 εν αιωνι , ωσαυτως  
 και στασις :  
 on the other hand , if we should assign Some of The Conclusions to **Self** ,  
 but not Others ,  
 δε ει , δ' ου τα ,  
 then it is clear that The Other Orders in **Intellect** should also be  
 investigated  
 20 διερυνητεον δηλον οτι τας αλλας τάξεις εν τω νω και  
 and that Each One of The Conclusions should also be referred  
 και εκαστον των συμπερασματος  
 ανενεκτεον  
 to That to which will come to Light Especially Appropriate .  
 επ' εκεινην η αν φαινεται μαλιστα  
 προσηκον :  
 For **Intellect** is *not One* in Number and **Indivisible** ,  
 P52 γαρ ο νους εστιν ουχ εν αριθμω και απ  
 ομον ,  
 as **Self** appeared to be somewhere to some of the ancients ,  
 τισι των παλαιων ,  
 since **Self Comprehends** The Whole Procession of **The One Being** .  
 αλλα περιεχει την συμπασαν προοδον του  
 ενος οντος .  
 Surely then , after These Men , the Third for us is the Divine **Iamblixos**  
 δη ουν μετα τουτους τριτων Εκ ημιν ο  
 θειος Ιαμβλιχος  
 who in his work **Concerning The Gods** , censures those who place The  
 Genera of **Being**  
 5 εν τη πραγματεια Περι θεων ητιασατο τους αποτιθεμενους τα γ  
 ενη του οντος  
 in The Intelligibles ; for the Number and Variety of Selves is *Hurled* much  
 farther from The One.  
 εν τοις νοητοις : γαρ και τον αριθμον και την ποικιλαν αυτων βεβλησθαι πορρωτερω το  
 υ ενος .  
 Then in turn he instructs us where These should be primarily properly  
 placed ;  
 τοιουν διδασκων Που ταυτα υπο- πρωτως προ  
 σηκει -τιθεσθαι :

for They are Produced at The End of The Intellectual Order by The Gods  
which Subsist There .

γαρ ταυτα παραγεται προς τω τελει της νοερας ταξεως υπο των θεων επι  
νεγκε εκει .

Thus on the one hand , in what Way The Genera of Being are both among ,  
and are not among

ουν μεν Πως τα γενη του οντος εστιν  
και εν και εστιν ουκ εν

Those Intelligibles will be quite clear later on .

10 εκεινοις τοις εσται καταφανες υστ  
ερον .

If then , just as in Their Arrangement ; The Intelligibles are Exempt from  
These Genera ,

Ει δ' , ωσπερ εκεινοις διαταπτεται , τα νοητα εξηρηται τ  
ων τουτων γενων ,

so also then without-a-doubt , will They be much more Exempt

και δηπου

πολλω μαλλον

from Likeness and Unlikeness and Equality and Inequality !

ομοιοτητος και ανομοιοτητος και ισοτητος και ανισοτητο

ς .

Accordingly then , *not* Every Conclusion should be Harmonized to All *In The  
Same Way*

αρα Ουκ εκαστον των συμπερασματων εφαρμοζειν απασ  
ιν ωσαντως

nor refer Every Conclusion to The Intelligible or Intellectual

Breadth/Scope .

15 ουδε αναπεμπειν παν το νοητον η νοερον  
πλατος .

So that from that which has also been said by The Best of The Interpreters

ι των εξηγητων Ωστε εξ ων και ειρηκασιν οι αριστο  
τι των εξηγητων

when Philosophizing According to Their Own Doctrines ;

φιλοσοφουντες

ιδια

both The Multitude of The Divine Orders and The Multitude of The Platonic  
Logos'

ων Πλατωνικων λογων τε το πληθος των θειων διακοσμων και η τ

should be brought-to-Light as Proceeding According to an Articulated  
Separation .

αρθρα αναφαινεται προιουσα κατ'  
διακρισις .

Then in relation to that which has been said , this should also be said ;

20 δε Προς τοις ειρημενοις , τουτ  
ο χρη και φαναι ,

if we cannot obtain A Good Logos to say of *Any* Cause concerning the many  
puzzles ;

ει αν ουκ εχοιμεν ευλογον ειπειν ουδεμιαν αιτιαν περι των πολλων α  
πορηματων

by being quite at a loss , then we shall unawares refer to Selves that which  
is likely and vain

**P53** διαπορουντες , αλλα ημας λησομεν αναφεροντες αυτους το  
εικη και ματην

to The Work of Plato (**Phaedo 59A , 60E**) .

επι την πραγματειαν του Πλατωνος .

For first of all , by what Logos are there *only so many* Conclusions and *not*  
more *nor* less ?

γαρ Πρωτον δια τι μονα τοσαντα συμπερασματα και ουτε πλε  
ιω ουτε ελαττω ;

For on the one hand , there are **Twice Seven Conclusions** in All (**Phaedo**  
**58A**) .

α συμπαντα : γαρ μεν Εστι δις επτα τ

But by there Being *So Many* , we cannot assign The Cause of This Logos  
unless one says

δε οντων τοσoutων ουχ εξομεν της αιτιας ο απολογισμος  
ουχ μη τις ειπειν

that The Logos' are Distributed in Conjunction with **The Self Realities** .

5 τους λογους συνδιαιρουντες τοις α  
υτοις πραγμασιν .

Second of All , neither shall we be able to find The Cause of The Order of  
Selves

εως αυτων Δευτερον δε ουδε δυνησομεθα ανευρειν την αιτιαν της ταξ

in Relation to Each-other , and also how some have a prior , while others  
have a later Order

α δε προς αλληλα και πως τα μεν ε- προτερα τ  
υστερα -ταχθη

According to The Logos of The Knowledge , **unless**

κατα τον λογον της επι

στημης , ει μη

The Order of The Conclusions Proceeds in Conjunction with The Procession  
of The Beings .

η ταξις των συμπερασματος συνδευοι τη  
προοδω των οντων .

Then in the Third place , why do Some Conclusions come to be well-known  
at one time

10 δε αυ Το τριτον τι τα μεν  
γινεται γνωριμα επι δηποτε

from Those that are Immediately Demonstrated , while Others from the  
Preceding-Ones ?

εκ τουτοις των προσεχως αποδειγμενων , τα δε εκ  
των ανωτερω ;

For on the one hand , The Whole that also Contains Parts is Demonstrated  
from The One Being ,

γαρ μεν Το ολον και εχειν μερη ειναι (**Parmenides**  
**142D**) εκ του ενος οντος ,

while on the other hand , The Whole Subsists In Self and In Another  
(**Parmenides 145B**) ;

αυτω και εν αλλω δε το εν

and on the one hand , The Whole is Arranged Immediately after having Its  
Shape ,

οσεχως μετα εχον το σχημα , μεν τετακται προ  
while on the other hand , Self is Demonstrated from both The Whole and  
The Parts .

15 Κ τε του ολου και των μερων . δε δεικνυται ε  
Or for what Logos are Some often Demonstrated from Two of Those  
previously presented ,

Η δια τι τα μεν πολλακις δεδειγμενων εκ δυο των  
προτερον προεισι ,  
while others from One ? For we shall be ignorant of Each of These ,  
τα δε εξ ενος ; γαρ αγνοησομεν

Εκαστα τουτων  
and we shall neither Contemplate The Number , nor The Order of Selves ,  
και ουτε θεωρησομεν τον αριθμον ουτε τη  
ν ταξιν αυτων  
nor Their Kinship to Each other with Knowledge , **unless**

ι μη ουτε την συγγενειαν προς αλληλα μετ' επιστημης , ε  
by following Those Realities , we can bring-to-Light that This Whole  
Hypothesis

επομενοι τοις πραγμασιν αποφηναιμεν ταυτην την  
ολην υποωθεσιν  
is a Dialectical Adornment Proceeding from On-High through All The Middle  
Genera ,

20 διαλεκτικον κοσμον προερχομενην ανωθεν δια παντων των μ  
εσων γενων  
as far as The Terminations of **The One Being (Parmenides 144D-E)** .

αχρι της αποπερατωσεως του ενος οντος .  
Furthermore on the one hand , if we say that all the conclusions are only  
demonstrated logically ,

Ετι μεν ει λεγομεν συμπαντα τα συμπερασματα μονον δεικνυσθαι  
συλλογιστικως ,  
now then in what way shall we differ from those who claim to see that the  
whole of this work

τοιουντι τι διοισομεν των λεγοντων αποβλεπ  
ειν την ολην πραγματειαν  
is made of endeavors based-on-opinion and in relation to mere verbal  
contests ?

25 ποιουντων των επιχειρησεις ενδοξους και προς ψιλην γ  
υμνασιαν  
Whereas on the other hand , if They are not only Logical , but also  
Demonstrative ,

P54 δε Ει μη μονον συλλογιστικως  
αλλα και αποδεικτικως ,  
then without a doubt it is necessary that The Middle Be The Cause  
δηπου αναγκη

το μεσον ειναι αιτιον  
and also by Nature Be Prior to The Conclusion .  
και τη φυσει προτερον του συμπερασ  
ματος .

Now then , when we make The Conclusions from The Leading Logos' The  
Middles

α μεσα τουνυν Οτε ποιουμεθα τα συμπερασματα των ηγουμενων λογων τ  
of Those that Follow , then without a doubt The Realities will also Be in  
Relation to The Logos

5 των επομενων , δηπου τα πραγματα και ε σται  
περι οι λογοι  
which will also have The Similar Order According to Their Being , and Their  
Progeny

αι και τα γεννηματα ων και εχοντα την ομοιαν ταξιν κατα το ειν  
will be Causes of Those that are Subordinate and Generative of Those that  
are Secondary .

εσται αιτια των υποκειμενων και γεννητικα  
των δευτερων .

If then this is so , how can we allow All to have/be The Characteristic and  
Nature of Self ?

Ει δε τουτο , πως συγχωρησομεν απαντων ειναι την ιδιοτητα και  
φυσιν αυτην ;

For Cause and That which comes-to-be from Cause are Separated/Distinct  
from Each-Other .

10 γαρ αιτια και το γινομενον απ' αιτιας Διωριστ  
αι απ' αλληλων .

But this will also certainly happen to those who say that Her Singular  
Nature is to be Explored

Αλλα κακεινο μην συμβαινει τοις λεγουσι την μιαν φ  
υσιν εξεταζομενην

in All The Logos' , on the one hand , by not clearly-seeing that **The One**  
Remains

οπως εν απασι τοις λογοις , μεν το μη διοραν  
το εν μενει

Indistinguishable from **The Being** in The First 3 Conclusions (**Parm**  
**142B5-143A3** ,

αδιακριτον του οντος εν τοις πρωτοις τρισι συμπερασμασιν  
but is Primarily Distinguished in The **4th** Conclusion (**Parm 143A4-B8**) ,

15 δε πρωτως διακρινεται εν τω τεταρτω ,  
whereas on the other hand , in All the following conclusions (**Parm 143C1-**  
**155E3**) ,

δε εν απασι τοις εξη  
ς

**The One** is Explored Separate from **The Being** by being Contemplated  
**Self by Itself** .

εξητασται χωρις του οντος θεωρο  
υμενον αυτο καθ' εαυτο .

How then is it not necessary that These Orders Differ from Each-Other ?

Πως ουν ουκ αναγκη τας ταυτας ταχεις διασφerein  
αλληλων ;

For on the one hand , That which is In-Distinguishable is More-Akin to **The**  
**One** ,

γαρ μεν Το αδιακριτον  
εστι συγγενεστερον προς το εν ,  
inasmuch as Being in A Hidden/Occult and In-Divisible Way ,

και αδιαρετως , ατε ον κρυφίως



than Those Selves that are Prior .

των αυτων εσ

τι προ . 25 October 2022

## Chapter 12 - Bi

On the one hand , if in This Source Self has been made abundantly clear for

us ,

10 εφασμενον ημιν μεν ενταυθα Τουτο κεισθω πλειωνων αποπ

then it is necessary that on the one hand , The **2nd** Hypothesis should  
Reveal/Bring-to-Light

ουν αναγκη ως μεν την δευτεραν υποθεσιν  
εκφαινειν

All The Divinely-Adorned Orders , that on the other hand , Withdraw from  
On-High ;

απασας τας θειας διακοσμησεις δε  
χωρειν ανωθεν

from The Most Simple and The Most Unific of The Divine Natures to The  
Whole Multitude

απο των απλουστατων και ανικωτατων των θειων εις  
το ολον πληθος

and The Whole Number , in which The Order of The Truly-Real Beings  
Terminates ,

15 και συμπαντα αριθμον , εις ον η ταξις των οντως ο  
ντων κατεληξε ,

on the one hand , Being-Spread-Under The Unities of The Gods , and on the  
other hand ,

μεν δε υπεστρωμενη ταις ενασι των θεων

Being-Divided-Together with The Ineffable and Incomprehensible  
Characteristics of Selves .

συνδιαιρουμενη ταις αρρητοις και αφραστοις  
ιδιοτησι αυτων .

If then we are not deceived in admitting this , then without-a-doubt from  
This (**2nd**) Hypothesis

Ει δε ημεις μη εξαπατωμενοι συγκεχωρηκαμεν ταυτα , δηπου εκ ταυτης τη  
ς υποθεσεως

The Co-Ordination/Continuity of The Divine Orders and also The Procession  
of The Secondary

20 την συνεχειαν των θειων διακοσμων τε και την παροδ  
ον των δευτερων

from The Primary must be assumed , including The Characteristic of All The  
Divine Genera .

απο των πρωτων ληπτεον και την ιδιοτητα απαντων των θειων γ  
ενων

And what , on the one hand , The Commonness of Selves is in Relation to  
Each-Other ,

και τις μεν η κοινωνια αυτων  
προς αλληλα

and what , on the other hand , The Difference of Selves is by Proceeding  
According to Measure ;

τις δε η διακρισις  
προιουσα κατα μετρα :

including The Starting-Points derived from the remaining Dialogues  
λοιπων διαλογων και τας αφορμας εκ των  
concerning The Truth about The Truly-Real Beings , or about The Unities in  
Selves ;

περι της αληθειας περι των οντως οντων η των  
εναδων εν αυτοις  
for These must be referred to This Hypothesis .  
25 των ανενεκτεον εις τηνδε την υποθ  
εισιν .

For from this Source we may Contemplate The Whole Processions of The  
Gods

P56 γαρ ενταυθα θεωρησομεν Τας ολας προ  
οδους των θεων

Unfolding-into-Light and The All-Perfect Adorned-Orders of Selves  
According to Theological

εκφαινομενας και τας παντελεις διακοσμησεις αυτων κ  
ατα την θεολογικην

Knowledge . For given that we have shown before that The Whole Work of  
the **Parmenides**

επιστημην . γαρ Επει δεδεικται προτερον η πασα πραγματεια  
του Παρμενιδου

Aims at The Truth in Those Realities , and that it was not devised through  
an unfolding

5 στοχαζεται της αληθειας εν τοις πραγμασιν και εστι ουκ μεμηχανημενη δια ανε  
λιξις

of empty logos , then without a doubt it is necessary that **These 9**  
**Hypotheses**

κενης των λογων , δηπου αναγκη ταυτα  
ς τας εννεα υποθεσεις

which it Unfolds on the one hand , by Using The Dialectical Method ,

η διαλεκτικη μεθοδω , ας διεξεισι μεν χρωμενος τ

while on the other hand , Contemplating with The Divine Knowledge ,

τη θεια επιστημη , δε θεωρων

must be about Certain Real Natures which are either First , Middle or Last .

10 ειναι περι τινων πραγματων φυσεων και πρωτων η μεσων η εσχ  
ατων .

Now then , if **Parmenides (137B)** concurs that for Self The Whole Logos  
will be about

τοιουν Ει ο Παρμενιδης συμομολογει αυτω τον συμπαντα λογον  
εσεσθαι περι

**The One** and in what Way Self has to be **This** both in Relation to **Self** and  
to All Others ,

του ενος και πως εχει τουτο τε προς  
αυτο και τα παντα αλλα ,

then it is also clear that The Contemplation of **This** must Begin from The  
Loftiest Summits ,

μεν και δηλον ως την θεωριαν τουτου αναγκαιον αρχεσθαι απο  
των ακροτατων

but Terminate in That which is The Last of All .



δε τελευταν εις το εσχατον των  
 παντων :  
 15 For The Hyparxis of **The One** Proceeds from The Loftiest Source ,  
 ανωθεν γαρ η υπαρξις του ενος προεισι  
 as far as The Most-Obscure of The Under-lying Realities .  
 ατων .  
 αχρι της αμυδροτατης των υποστασεως πραγμ  
 However , if indeed **The Very 1st** of The Hypotheses releases  
 Αλλ' επειπερ η πρωτιστη των υποθεσεων  
 αφησι  
 The Hyperbolic Incomprehensibility (**Rep 509C**) of the Primary Source by  
 Negations ,  
 την υπερβολην απεριγητον της πρωτιστης αρχης  
 δια των αποφασεων  
 and shows that **Self** is Exempt from both *All* Ousia and from *All* Intuitive-  
 Knowledge ,  
 και επιδεικνυσι αυτην εξηρημενην μεν πασης ουσιας δε πασης γν  
 ωσεως ,  
 then it is clear that The Hypothesis after Self - by Being Proximate to Self -  
 20 δηλον ως η μετ' αυτην  
 ατε προσεχως απ' αυτης  
 must Unfold to Bring-to-Light The Whole Order of The Gods .  
 εκφαινομενη εκφαινει τον συμπαντα διακοσμον των  
 θεων .  
 For He does not only assume The Intellectual nor The Ousian Way , but also  
 γαρ ου μονον παραλαμβάνει το νοερον ουδε το  
 ουσιωδες , αλλα και  
 The Divine Characteristic of The Hyparxis throughout The Whole of The  
 Hypothesis .  
 το θειον ιδιωμα της υπαρξεως δια της π  
 ασης υποθεσεως .  
 For what else Is The One than That which Participates of Being ,  
 γαρ τι αλλο εστι το εν το μετεχομενο  
 ν υπο του οντος  
 or The Divine One in Every Being ,  
 25 η το θειον εν  
 εκαστω ,  
 and *According to Which* All are Unified in Relation to The Imparticipable  
 One ?  
**P57** και καθ'  
 ο παντα ηνωται προς το αμεθεκτον εν ;  
 For just as bodies are conjoined with The Life of The Soul of Themselves ,  
 γαρ Ως τα σωματα συναπτεται προς τη ζωη την ψυχην  
 εαυτων ,  
 and just as Souls Reach-out to The Whole Intellect and The Primary  
 Intelligence  
 και ως αι ψυχαι ανατεινονται προς τον ολον νουν και την πρωτιστην ν  
 οησιν  
 by The Intellectual-Power of Themselves , so also then without a doubt  
 τω νοητικω εαυτων , ουτ  
 ω και δηπου  
 does The Primary Intelligence Lead-up The Truly-Real Beings of Itself

της πρωτιστης ανηκται τα ον  
τως οντα εαυτων  
to The One Exempt Union and to This Cause that is Un-Proceeding .  
5 προς τω ενι εξηρημενην την ενωσιν και ταυτη αιτιας εστιν ανεκφοιτη  
α .

Whereas on the one hand , since The Self Hypothesis Begins from **The One Being** ,

δε μεν Επει η αυτη υποθεσις αρ  
χεται απο του ενος οντος  
and Establishes The Summit of The Intelligibles as The First from The One ,  
και υφιστησι την ακροτητα των νοητων πρωτην  
απο του ενος ,

but Terminates on the other hand , in The Ousia which Participates of **Time (Timaeus 37A)**

10 καταληγει δε εις την ουσιαν μετεχουσαν το  
υ χρονου  
and Introduces The Divine Souls to The Extremities of The Divine Orderly-  
Adornments ;

και παραγει τας θειας ψυχας επ'  
εσχατοις των θειων διακοσμων ,  
it is Necessary that The **3rd** Hypothesis in every way Demonstrate by  
various conclusions  
αναγκαιον την τριτην παντως επιδεικνυναι τοις ποικι  
λοις συμπερασμασιν

The Whole Multitude of Partial Souls and The Differences in Selves .  
το απαν πληθος των μερικων ψυχων και τας διαφορας εν  
αυταις .

And The Separate and Incorporeal Underlying-Reality Proceeds as far as  
These **3** Hypotheses .

15 Και η χωριστη και ασωματος υποστασις προεληλυθε μεχρι τουτ  
ων .

Then after this follows The Partible Nature about bodies and inseparable  
from Matter ,

δε Μετα ταυτην η μεριστη περι τα σωματα και  
αχωριστος της υλης ,

which The **4th** Hypothesis Delivers from On-High being Suspended from  
The Gods .

ην η τεταρτη παραδιδωσιν απο ανωθεν ηρτημενην  
απο των θεων .

Then The Last **9th** is The Procession of Matter ; whether Singular or  
Various , which

δε Τελευταια ουσης η προοδος της υλης ειτε μιας ει  
τε ποικιλης , ην

The **5th** Demonstrates by Negations by The Unlike Likeness of Self to The  
**1st** Hypothesis ,

η πεμπτη δεικνυσιν δια των αποφασεων κατα την ανομοιον ομοιοτητα αυτης προς το πρ  
ωτον .

Thus on the one hand , at-times the negations are  
deficiencies/losses/needs/deprivations ,

20 Αλλ'  
μεν ου αι αποφασεις εισιν στερησεις  
,

while on the other hand , at-times The Negations are Exempt Causes of All  
The Productions .

δε ου εξ  
ηρημεναι αιται απαντων των γενομενων .

And That which is Most-Wonderful of All ; is that The Extremes are Solely  
Negative ,

Και , μεν ο εστι θαυμαστοτατον παντων , αι ακραι  
μονως αποφατικαι ,

while Some are , in A Superior Way , while others , in a deficient way ;  
αλλ'

μεν καθ' η υπεροχην δε κατα η ελλειψιν :  
whereas on the other hand , Each of The Negations Under Selves is  
Affirmative ;

δε εκατερα των  
υπ' αυτας καταφατικη ,

but in one case Paradigmatically , but in another iconically ; while The  
Middle belongs

25 αλλ' η μεν παραδειγματικως η δε εικονικως : δε  
η μεση προσηκουσα

to The Order of Soul ; for This Order Arises from Affirmative and Negative  
Conclusions ,

**P58** τη ταξει ψυχικη : γαρ συγκενται εκ καταφατικων και αποφατικων συμπερα  
σματων ,

since Self Possesses Its Negations that are Co-Ordinate to Its Affirmations  
and is it not *only*

δε εχει ταις καταφασεσι συστοιχους τας απο  
φασεις και ουτε μονον

multiplied like the other material natures , and neither does Self Possess

**The One** Periodically

πεπληθυσται ως τα αλλα και ουτε  
εχει το εν επεισοδιωδες

nor as Those Prior to Self (Soul) are Offered-Up-Above as **The One** of The  
Ousia ,

ουτε ως τα προ αυτης υπερανενηνεκται  
το εν της ουσιας ,

since on the one hand , One in Self (Soul) is still Reaching-forth for The  
One ,

5 αλλ' μεν εν εν αυτη εστιν επι προτε  
ινομενον το εν ,

thus on the other hand , This One will be Moved and be Multiplied ,

δε τουτο εν  
κινησει και πληθυσμω

and in Her Processions , Self is Swallowed-Up , as it were , by The Ousia .

και προεληλυθεν καταπινομενον οιον  
υπο της ουσιας .

Thus on the one hand , Such are Some of The Hypotheses which Unfold All  
The Beings ,

ουν μεν τοιαδε εισι τινες Αι υποθεσεις εκφαινο  
υσαι παντα τα οντα

both Those that are Separate and Those that are Inseparable ,

τα αχωριστα τε τα χωριστα και

including The Causes of The Wholes ,  
 και τας αιτιας τ  
 ων όλων  
 by Being both Those that are Transcendent and by Being Those in The Self  
 Realities  
 ουσας τε τας εξηρημενας και  
 τας εν τοις αυτοις πραγμασιν  
 According to The Hyparxis of **The One** .  
 10 κατα την υπαρξιν το  
 υ ενος .  
 On the other hand , besides These 5 , there are 4 Other Hypotheses ,  
 δε προς ταυταις  
 τετταρες Αλλαι ,  
 which by taking away/removing/negating **The One** ,  
 αι ανελουσai  
 το εν  
 Reveal/Bring-to-Light/Unfold that All must be subverted/overthrown ;  
 φαινουσι παντα  
 εκποδων  
 both The Real Beings and Those in Generation ,  
 και τα οντα και  
 γινομενα  
 and that no one can still have any Being at all ;  
 και ουδεν ετι ουδ  
 - ον -αμου ,  
 and surely then in order that it may be demonstrated  
 και δη ινα  
 αποδειχθι  
 that **The One** Is The Cause of Their Existence and of Their Preservation ,  
 15 το εν αιτιον του ειναι κ  
 αι του σωζεσθαι  
 and that through **That** All The Beings Participate of The Nature of Being ,  
 και δι' εκεινο παντα τα οντα μετεχη της  
 φυσεως του οντος  
 and that Each One has Their Hyparxis Suspended/Dependant in Relation to  
**That** .  
 και εκαστον εχη την υπαρξιν ανηρτημενην  
 προς εκεινο .  
 And so as to speak concisely ,  
 και ως ειπειν συλληβδ  
 ην ,  
 Through This Logos we Gather-Together All of The Beings  
 δια τουτο συλλογιζομεθα πα  
 ντων των οντων  
 so that if **The One** Is , then All Beings Exist even as far as The Last  
 Underlying-Reality ,  
 ως ειτε το εν εστι , παντα τα εστιν και αχρι της εσ  
 χατης υποστασεως ,  
 whereas if **The One** is not , then not one of the beings exist .  
 ειτε το εν εστι μη , ουδεν  
 των οντων εστι .  
 Accordingly then , **The One** is both The Underlying-Reality  
 το υποστατικον αρα το εν και  
 and The Preserving Cause of All The Beings ;

20 ντων , και σωστικον Αιτιον απαντων των ο  
which **Parmenides** (166C) also Gathers-together at the end of the Dialogue

τελει του διαλογου . ο Παρμενιδης και συνηγαγεν επι

28 October 2022  
**Chapter 13 - ιγ**

Thus on the one hand , concerning The Hypotheses of the **Parmenides** ,  
**P59** Αλλα μεν περι των υποθεσεων  
του Παρμενιδου  
and of The Division in Self and of The Theory/Contemplation According to  
Each Part ,  
και της διαιρεσεως εν αυτω και της θεωριας  
καθ' εκαστα  
has been sufficiently explained in our Commentaries on that Dialogue ;  
ικανως εξειργασται ημιν εν τοις γεγραμμενοις εις  
αυτον  
and it is not proper to prolong in the case of these present particulars .  
και ουδεν προσηκει μηκυνειν περι τουτων τω π  
αροντι :

Whereas on the other hand , considering what has been said , we see from  
what Source

5 μενων δε επειδη των ειρη  
μενων παρα- εκ τινος ποθεν  
The Whole of The Theology of Plato has been derived  
την συμοασαν θεολογιαν

-ληψομεθα  
and from what Other Dialogues we may Collect into One , The Theology  
divided in Parts .  
και εκ ποιων διαλογων συναγειν εις εν την  
διωρισμενην κατα μερη ,

Therefore we shall first attempt to thoroughly-examine The Common  
Doctrines of **Plato**

τωνος \*\*\* πρωτον επιχειρησομεν διαπραγματευσωμεθα των κοινων δογματων του Πλα  
that Reach-Up to Sacred Concerns and to All The Divine Orderly-  
Adornments ,

10 σμους διατεινοντων ιεροπρεπων περι και εις παντας τους θειους διακο  
σμους

and we will show that Each One is Defined by Self According to

ω κατα και δειξωμεν οτι εκαστα διωριζεται παρ' αυτ

The Most Perfect Knowledge , for The Common are Prior  
προτερα την τελεωτατην επιστημην . γαρ Τα κοινα εστι

to those particular ones that are also more familiar/known according to  
Nature .

των ιδίων και γνωριμωτε  
 ρα κατα φυσιν .  
 Surely then we shall first assume The Doctrines that are demonstrated in  
 the **Laws** ,  
 δη ουν πρωτον Λαβωμεθα των αποδεδειγ  
 μενων εν Νομοις  
 and we shall Contemplate how Those Take the Lead concerning The Truth  
 of The Gods ,  
 15 και θεωρησωμεν οπως εκεινα ηγεται περι τη  
 5 αληθειας των θεων  
 and how Those are The Most Ancient of All Other Mystic Intellections  
 concerning The Divine .  
 και ως εστι πρεσβυτερα παντων των αλλων μυστικων νοηματων πε  
 ρι του θειου .  
 Accordingly then , These are The Three Doctrines asserted by **Plato** in  
 these writings ;  
 αρα δε ταυτα τρια λεγεται παρα του Πλατωνος  
 εν εκεινοις λεγεται ,  
 that The Gods Exist (**Laws** Book 10 , **893B**) ,  
 το τους θεους ειναι ,  
 that Their Pre-Intelligence/Providence Reaches-out to All ;  
 το προνοειν  
 παντων ,  
 that The Gods Lead All Beings According to Justice (**906**) ,  
 το αγειν παντα τα κατ  
 α δικην  
 and thus in no way undergo any deviation from those that are inferior (**907**)  
 20 και ουδεμιαν εισδεχεσθαι παραπροπην εκ των χειρονων .  
 Thus on the one hand , that These , of All The Doctrines in The Theology ,  
 ουν μεν οτι Ταυτ' απαντων των δογ  
 ματων εν θεολογια ,  
 Possess More-of-The-Idea-of-The-Source , is in every way quite-clear ;  
 εστι αρχοειδεστερα  
 παντι καταφανες :  
 for what else is of A More-Leading-Nature , than The Hyparxis of The Gods ,  
 γαρ τι εστιν ηγεμονικωτερον η της  
 υπαρξεως των θεων  
 or what else , than The Pre-Intelligence of The Idea-of-The-Good ,  
 η προνοιας  
 της αγαθοειδους  
 or what else , than Their Un-Changing and Un-Deviating Power  
 η της ατρεπτου κ  
 αι ακλινους δυναμεως  
 through which The Gods also Produce Those that are Secondary in The Way  
 of The One  
**P60** δι' ων και παραγουσι τα δευτερ  
 α μονοειδως  
 and Preserve Themselves in An Undeified Way , and Turn-Them-About to  
 Themselves ,  
 και σωζουσιν εαυτους αχραντως και επιστρεφου  
 σιν προς εαυτους ,  
 thus on the one hand , Selves Set- The Others -in Order ,

αλλα -μουντες , [δε] μεν αυτοι διακοσ- τα  
 while on the other hand , Selves undergo nothing from/by/of Those that are  
 Inferior ,  
 υπο των δε χειρονων πασχοντες ουδεν  
 nor are Selves-changed-along-with The Variety of The Gifts that Their  
 Providence Provides ?  
 ουδε συµµεταβαλλοντες τη ποικιλια των  
 προνοουµενων ;  
 Therefore we shall also learn in what way Selves are Defined According to  
 Nature ,  
 5 δε αν και μαθοιµεν Οπως διωρισται  
 κατα φυσιν ,  
 if we attempt to Comprehend/Embrace In The Way of The Logos  
 ει επιχειρησαιµεν περιλαβειν εφοδον τ  
 ω λογισµω  
 The Knowledge of **Plato** According to Each One of Selves ;  
 την επιστημονικην του Πλατωνος καθ' εκαστον αυτω  
 ν ,  
 and surely then Tie-*This*-Down with Certain Kinds of Irrefutable Logos' ;  
 λεγτοις λογοις και δη κατε- τουτο -δησατο τισιν ποιοις ανε  
*That* The Gods Exist Prior to The Others .  
 ων εκεινος τους θεους το ειναι προ των αλλ  
 After this we shall also investigate such problems that are conjoined with  
 This Doctrine .  
 10 μετα τουτο και νοησαιµεν οσα προβληµατα συνηρτηται το  
 υτω .

29 October 2022

## Chapter 14 - ιδ

Surely then it is necessary that of All The Beings , Some , should only  
**Move** ,  
 μονον κινειν , δη αναγκαιον Απαντων των οντων το μεν  
 while others , should only be-**moved** ,  
 κινεισθαι , τα δε μονον  
 while The Beings that are Between These , should both be-**moved** and **Move**  
 ;  
 δε τα οντα μεταξυ τουτων και  
 κινεισθαι και κινειν :  
 while in the case of Those Between , it is also necessary that either ,  
 δε ταυτα ειν  
 αι και αναγκαιον η  
 while They **Move** others , They are being-**moved** by Others ,  
 κινειν αλλα κινου  
 μενα παρ' αλλων ,  
 or that They should be **Self-Motive** .  
 15 η  
 αυτοκινητα .  
 These **4 Underlying-Realities** are also Arranged in Order with Each  
 other ;  
 ταυτας τετταρες υποστασεις και τεταχθαι εξης  
 αλληλων ,  
 (**4th**) that which is said to only be-**moved** and undergo from The Other  
 Primary Causes ;  
 την λεγομενην μονον κινεισθαι και πασχειν απ' των αλλων πρωτουρ  
 γων αιτιων ,  
 (**3rd**) and Prior to this , That which **Moves** others but is also being-**moved**  
 by Others ;  
 και προ ταυτης την μεν κινουσαν αλλα δε κι  
 νουμενην υπ' αλλων ,  
 (**2nd**) and Beyond These , That which is **Self-Motive** ; Beginning from  
**Herself** and Through  
 20 και επεκεινα τουτων την αυτοκινητον αρχομενην αφ' ε  
 αυτης και  
**The Motion** of **Herself** Imparting The Likeness/Reflection of being **moved**  
 to Others ;  
 τω κινειν εαυτην παρεχουσαν την εμφασιν του κινει  
 σθαι τοις αλλοις ,  
 (**1st**) and **The Final Immovable Cause** of All Those which Participate  
 και την τελευταιον ακινητον απαντων των οσα  
 μετεχει  
 of Productive or passive Motion .  
 ποιητικης η παθητικης κινησεως .  
 For on the one hand , All that is **The Self-Motive** Depends-upon **Another**  
 25 εξηρηται γαρ μεν παν το αυτοκινητον  
**More Ancient Cause** that **Is Always** According to **The Same/Selves** and  
**In The Same Way**  
 α πρεσβυτερας αιτιας της αιι κατα τα αυτ  
 και ωσαυτως



and whose **Life Is** in **Eternity** , whereas in as much as **The Self-Motive** possesses

P61 και ης το ζην εν αιωνι αλλ' ατε  
κεκτημενον

**Her Perfection** in a **transition** and **interval** of **Life** According to **Time** , not in **Eternity** ;

την τελειοτητα εν μεταβασει και διαστασει ζωης κατα χρονον ου

since **Time** is The Image/Likeness of **Eternity** (**Timaeus 37D**) .

ος :  
γαρ χρονος εικων αιων

Now then if All Those that are **Moved** by Themselves are **Moved** According to **Time** ,

τοιουν ει παντα τα κινουμενα υφ' εαυτων κινειται  
κατα χρονον ,

whereas on the other hand , **The Eternal Idea** of **Motion** is **Beyond One** that is borne in **Time** ,

δε το αιωνιον ειδος της κινησεως επεκεινα τ  
ης φερομενης κατα χρονον ,will be **Second (2nd)** in Order , and not **The First** among The Self-Motive Beings .

αν ειη δευτεραν ταξει και ου πρωτον εν τοις το  
αυτοκινητον ουσι .

Then in turn , **That** which is **Moves others** , but is also **moved** by **Others/others**

5 δε αυ Το κινουν αλλα δε κιν  
ουμενον υπ' αλλων

must Depend upon **The Self-Motive Nature** ; and not only **This** ,

αναγκαιον ανηρησθαι εις την αυτοκινητον φυσιν : και ου μονον  
τουτο ,

but also *Every* Constitution/Fabrication that is being-moved-by-**Another** ,

αλλα και πασαν συστασιν την

ετεροκινητον ,

just as **the Athenian Guest** demonstrates (**Laws Book 10 895**) .

ωσπερ ο Αθηναιος ξενος αποδεκνυσιν .

for He says , that if *All* would stand still , then there will be *Nothing* that is **Moved First** ,

γαρ φησι , Ει παντα σταιη , εσται ου  
κ το κινηθησομενον πρωτον ,

*unless* Those that are Self-Motive Subsist among The Real Beings ; for on the one hand ,

10 μη των αυτοκινητων υφεστηκοτων εν τοις ουσιν : γ  
αρ μεν

**That** which is **Immovable** , is in no way naturally-adapted to be moved ,

υκος το ακινητον ουδαμως πεφ  
κινεισθαι ,

nor will **Self** ever be **That** which is **Moved First** ; while on the other hand ,

ουδ' αν τοτε κινηθειη πρωτον ,  
δε

the **alter-motive** will be in-need of **Another Motive Power** .

το ετεροκινητον αν δεοιτο αλλης κινουσης  
δυναμεως :

Therefore , only **The Self-Motive** , by Beginning from The Energy of **Itself**  
δε μονον το αυτοκινητον ως αρχομενον αφ' της ενε  
ργειας εαυτου

will Move both **Itself** and also **the others** in a secondary way .  
15 κινήσει τε εαυτο και τα αλλα  
δευτερωσ .

For **Such** an Energy also Imparts The Power of being moved to **those** that  
are **alter-motive** ,  
γαρ το τοιουτον Και ενδιδωσι την δυναμιν του κινεισθαι τοις  
ετεροκινητοις ,  
just as The Immovable Imparts The Power of Motion to All The Beings .  
ωσπερ το ακινητον την του κινει  
ν απασι τοις ουσι .

Then in the third place , on the one hand , we must first of all Fasten/Bind  
δε Τριτον αυ μεν  
εξαψ- πρωτως -ομεν  
**that** which is only **being-moved** , from **those** being-moved by **Another** ,  
το μονον κινουμενον των κινου  
μενων υπ' αλλου

while on the other hand , being-moved by **Others** ;  
δε  
κινουντων ετερα :  
for it is necessary that both all the others and the series of those being-  
moved

20 γαρ δει τε παντα τα αλλα και την σειραν  
των κινουμενων  
must Extend-forth in Order from **On High** as far as **those** that are **last**  
διατεινουσαν ταξει ανωθεν αχρι  
των εσχατων  
after having-been-Filled by **their** Innate/Proper/Fitting **Middles** .  
συμπεπληρωσθαι ταις οικει  
αις μεσοτησιν .

Thus on the one hand , All bodies belong to those that are naturally only  
moved and undergo ;  
ουν μεν παντα Τα σωματα εστι των πεφυκοτων μονον κινεισ  
θαι και πασχειν :

for they are productive of nothing , by possessing an **Underlying-Reality**  
according to **The**

γαρ εστι ποιητικα ουδενος μετασχουσιν υποστασιν  
κατ' την  
**Interval of Self (Becoming)** and of **Magnitude** and **Mass** ; since All that is  
Productive and

25 διαστατην αυτην και μεγεθους και ογκου , ειπερ απαν  
το ποιητικον και  
Motive of others , Naturally Produces and Moves by using an Incorporeal  
Power .

κινητικον αλλων πεφυκε ποιειν τε και κινειν χρωμενον ασωματω  
δυναμει .

Whereas on the other hand , Some of The Incorporeals are Divisible about  
bodies ,

**P62** δε τα μεν Των ασωματων εστι με  
ριστα περι τοις σωμασιν ,  
while Others are Exempt from such a Division about the last of the beings .

ων οντων . τα δε εξηρημενα της τοιαυτης διαιρεσεως περι τα εσχατα τ

Therefore Some of The Incorporeals are divisible about the masses of the bodies ,

ουν Τα μεν μεριζομενα περι τους ογκους των σωματος

whether they subsist in qualities , or in material forms

ειτε υφεστηκοτα εν ποιητησιν ειτε εν ενυλοις ειδ

εισιν

of those that are at-once being-moved by another , while moving others ;

5 των εστι μεν κινουμενων υπ αλλου δε κινουντων αλλα :

For on the one hand , they Participate of The Power to Move because they are also

ν διоти ταυτα εστι και γαρ μεν μετεχει της δυναμεως του κινει

of The Incorporeal Share/Allotment ; while on the other hand , they are deprived of

υ της ασωματος μοιρας , δε α παρηρημενα

**The Power** of Verging to **Selves** since they are divided about the **bodies** , της συννευσεως εις αυτα διоти μεριζεται περι

τοις σωμασιν

and are divided-together with their **subjects** and since they are full of sluggishness from **these**

και συνδυισταμενα τοις υποκειμενοις και αναπιμπλαμενα αργιας εκ τουτων

they-are-in-need of **That** which does *not* Move by being borne along in a **foreign seat** ,

10 δειται της ουκ κινουσης φερο μενης επ' αλλοτριας εδρας

but possesses **Her Underlying-Reality** in **Herself** .

αλλ' εχουσης την υποστασιν

εν εαυτη .

Now then from what Source shall we possess That which Moves Itself ?

τοιουν Που εξομεν

το κινουν εαυτο (neuter) ;

For Some of The Incorporeals that are extended into those that possess mass and interval ,

γαρ Τα μεν εκτεινομενα εις ογκους και διαστασεις

or into those that are divided and subsist inseparably about selves ,

η εν τουτοις διηρημενα και υφεστωτα αχωριστως περι α

υτους ,

must do one of the two ; either only be moved , or be moved by others .

15 αναγκη κινειν το ετερον δυειν , η μονον κινεισθαι , η κινουμενα παρ' αλ των :

But as expressed before (P60.19-21) , it is also necessary that **The Self--Motive Ousia**

δε ως ειρηται προτερον και δει την αυτοκινητον ουσιαν

Perfectly Established in **Herself** , Be Prior to these , and not in others ,

παντως ιδρυμενην εν εαυτη ειναι προ τουτων και ου εν αλλοις

by Fixing **Her** Energies in Relation to **Herself** , but not in relation to the others .

απεριειδουσαν τας ενεργειας προς εαυτην αλλ' ου προς  
αλλα .

Accordingly then , there **Is Another Certain Nature** that **Transcends-Exemptly-Beyond**

20 αρα εξηρημενη Εστιν αλλη τις φυσικς  
both Bodies in Heaven and in These so-very-mutable Elements ,  
και σωματων εν ουρανω και εν τοιοδε πολυμεταβολος τοις στοιχειο

ις , **That from which** bodies **Primarily** derive their **Power** to be-moved .

το κινεισθαι . παρ' ης σωμασιν πρωτως τοις

If then one must discover “What Is **This Ousia** ?” , which by being *Present* *in* the alter-motive

Ει δη δεοι ανευρειν ητις εστιν την τοιαυτην ουσιαν , ο τω εστι παρειναι τοις ετ  
εροκινητοις

Imparts to **selves** a **Reflection** of **self**-motion . Considering the following beings , to which one

διδωσιν αυτοις εμφασιν αυτοκινησιας σκοπουντες επομενοι των οντων  
τοις ποιις

of **those** that are **visible** shall we also refer **A Certain Power** of being moved from **themselves** ?

25 των ορωμενων και προσφερομεν τισι το κινε  
ισθαι παρ' εαυτων ,

Surely then , we shall Rightly follow Socrates (**Phaedrus 245C-246**) by also considering

δη αν ορθως επομενοι τω Σωκρατει  
και σκοπουντες

“What in the world are The Beings ?

τι ποτε εστι  
των οντων .

For surely then All **Soul**-less **bodies** are solely alter-motive and are naturally-adapted

**P63** γαρ δη παντα αψυχα Τα εστιν μονως ετεροκινητα και  
πεφυκε

to undergo whatever **they** may undergo , through **A Certain Power**

ια τινα δυναμιν πασχειν απερ αν πασχη δ

from an **External** and **Compelling** Motive **Source** .

εξω- και βιαζομενην κιν  
ουσαν -θεν .

Surely then , it remains that **Ensouled bodies** must also possess Such A **Reflection/Likeness** ,

δη Λειπεται εμψυχα τα και εχειν  
τοιαυτην την εμφασιν

and that **they** be **self**-motive in a **secondary** way , since the **Soul** by being in **selves** ,

και ειναι αυτοκινητα δευτερω , δε την ψ  
υχην ουσαν εν αυτοις

Primarily moves **Herself** , and is also moved by/from **Herself** ,



including The Allotments in Self , and **everything** that is **corporeal** ;  
το σωματικον  
 by being of **itself without-a-share** of **Life** and of being moved  
παρ εαυτου αμοιρον ζωης και  
 on κινουμενον  
 and so **They** Reveal **Life** by **Breathing**-into **selves** **The Cause** of **their**  
 Motion .  
και απεφηναν ζωη εμπνευσασαι αυτοις την αιτιαν τη  
 5 κινήσεως ,  
 Therefore , either All Move According to **The Logos** ,  
 25 λογον  
 or **in the opposite way** , which is not Lawful/Just to say .  
η τον εναντιον τροπον , ο μη  
 θεμις ειπειν .  
 But if on the one hand , This Kosmos and The All in Self are Arranged  
Αλλ' ει μεν ουτος ο κοσμος και το παν ε  
 ν αυτω τεταχμενον  
 to Always be both Moved Equally and to be Borne According to Nature , just  
 as shown  
**P64** αι και κινουμενον ομαλως και φερομενον κατα φυσιν ,  
 ωσπερ δεδεικται  
 on the one hand , in Mathematical Disciplines , and on the other hand , in  
 the Works of Nature ,  
τα μεν εν μαθημασιν τοις τα δε εν  
 ταις πραγματειαις περι φυσεως ,  
 whereas on the other hand , if This Kosmos Depends upon an **irrational** self ,  
 that is both  
[δε] ανη  
 ρηται εις την αλογως αυτην τε  
 being moved and also moving others , by neither The Self Order of Periods ,  
 nor by The Motion  
κινουμενην και κινουσιν τα αλλα , ουτε η αυτη ταξις των περιόδων ο  
 υτε η κινήσεις  
 Bounded by One Logos , nor by The Place of bodies , nor by any of Those  
 that are Produced  
 5 ωρισμενη καθ ενα λογον ουτε η θεσις των σωμάτων ουτε αλλο των  
 γινομενων  
 According to Nature , then This Kosmos will Possess no Cause that is Stable  
 and be Able  
κατα φυσιν εξει ουδε  
 ν αιτιαν εστωσαν και δυναμενην  
 to Dispose Each *In An Orderly Way* and According to The Selves and in The  
 Same Way .  
δια- εκαστα -κοσμειν και κατα τα αυτα  
 και ωσαντως .  
 For surely then , All that is **irrational/lacks-Logos** is Naturally-Adapted to  
 be Adorned  
γαρ δη παν το αλογον  
πεφυκεν κοσμεισθαι  
 by **Another** that **Is Indefinite** and **Unadorned** by **The Nature** of **Itself** .

Surely then to commit/entrust , The Whole of Heaven and The Circular  
Revolution

10                    δη                Το     επιτρεψαι τον ολον ουρανον και την ανακυκλουμενη  
ν περιφοραν

Always According to The Self-Same **Logos** In The Same Way , to something  
such as this ,  
αει                  κατα                  τον                  αυτον                  λογον                  ωσαυτως ,  
τω                  τοιουτω

is not in any way Adapted to The Nature of The Realities nor to our  
unenlightened conceptions .  
ἔστι οὐτε οὐδαμῶς προσηκόν τῇ φύσει τῶν πραγμάτων οὐτε ταῖς ἡμῶν ἀδιδασκατοῖς  
ἐννοίαις .

Whereas in turn , if The Intellectual Soul which also Uses **The Logos**  
Guides All ,  
δε αυ Ει νοερα ψυχη και χρωμενη  
λογω ποδηγεται τα παντα

and if All that is Being-borne-along by The Eternal Motion is Governed by  
Such A Soul ,

15 και παν το φερομενον την αιδιον φοραν κυβερναται υπ  
ο τοιαυτης ψυχης

and if None of The Wholes Exists without-a-Share of Soul (for as  
Theophrastus  
καὶ μὴδὲν τῶν ὁλῶν ἐστὶ ἀμοιβρὸν ψυχῆς  
(γὰρ ὡς ὁ Θεοφράστος

says somewhere , “No body is held in honor if deprived of Such a Power”) ,  
 φησιν που , ουθεν των σωματος τιμιον εστερημενον της τοιαυτης δυνα  
 μεως) ,  
 then do All Possess This Intellectual and Perfect and Good-Providing

Power ,  
 ποτερον εχει τουτο το νοερον και το τελειον και το αγα  
 θουργον  
 According to Participation , or According to Ousia ?

20 κατ' ουσίαν ;  
 For if on the one hand , According to **Ousia** , then it is also necessary that  
 Every **Soul**

Every **Soul** **is** Self-motive According to **The Nature** of **Itself**.

of **Herself** .  
 ειναι τοιαυτην , ειπερ εκαστη εστιν αυτοκινητος κατα την φυσιν  
 εαυτης :  
 But if on the other hand , According to Participation , then there will be

Another **Intellect**  
 ει δε κατα μεθεξιν  
 , αν ειη αλλος ο νους  
**More-Ancient** than **Soul** According to **Energy** , which Possesses **That**

which **Intellects**

πρεσβυτερος      ψυχης      κατ’  
 ενεργειαν ,      ος      εχει      το      νοειν

103



According to **Ousia** , by Pre-supposing in **Itself** The Intuitive-Knowledge

ουσιαν προειληφως κατ' εν εαυτω την γνωσιν  
of The Idea-of-The-One of The Wholes by **Its Self Existence** ; since it is also  
necessary that

25 ενοειδη των ολων τω αυτω ειναι : ε  
πει και αναγκη

**The Soul** that is *In The Way of Ousia* According to **Logos** , must possess  
That which is

P65 την ψυχην ουσιωμενην κατα λογον  
εχειν το

According to **Intellect** by Participation , and that **The Intellectual**  
**Characteristic** be **Twofold** ;

κατα νουν δια μεθεξεως και το νοερον  
ειναι διπτον ,

on the one hand , That which **Is Primarily** in **The Divine Self Intellect** ;

ν τω θειω αυτω νω , μεν το πρωτως ε

on the other hand , That which **Secondarily** Proceeds from **That** into **Soul** ;  
δε το δευτερω

απ' εκεινου εν ψυχη :

then if you wish you may add , **The Presence** in the body of **The**  
**Intellectual Enlightenment** .

δε ει βουλει , προσθε , την παρ'ουσιαν εις το σωμα της νοερα  
ς ελλαμψεως .

For from what Source is This Whole Heaven either Spherical or Moved in A  
Circle ,

5 γαρ Ποθεν ουτος ο συμπας ουρανός η σφαιρικός η  
φερεται κυκλω

and Keeps-Revolving about The Self/Same According to One Definite  
Order ?

και ανακυκλονται περι το αυτο κατα μια  
ν ωρισμενην ταξιν ;

How then could Self Always be Immutably Allotted **The Idea** and  
(**Reflective**) **Power** of **Self**

Πως δε αι ατρεπτως ελαχε την ιδεαν κ  
αι δυναμιν αυτην

According to Nature , if Self did not Participate of **Her Specific-Idea**

According to **Intellect** ?

κατα φυσιν , ει μη μετειληχεν της ειδοποιια  
ς κατα νουν ;

For on the one hand , **Soul** is The Producer of Motion ; whereas on the  
other hand ,

γαρ μεν Ψυχη εστι χορηγός κινήσεως ,  
δε

**The Cause** of The Stable Establishment and Setting-up of The Alternation  
into Sameness

10 το αιτιον (neuter) της μονιμου καταστασεως και ανιδρυτον την παραλλαξιν εις τα  
υποτητα

of Those that are being Moved and into The Life which is Bound by One  
Logos



των κινουμένων τε την ζωνν πεπερα  
 σμενην καθ' ενα λογον  
 and into The Circulation that is Being Led In The Same Way , will clearly be  
**Beyond Soul .**

και περιφοραν εχουσαν επαναγον ωσαυτως αν δηλον  
 ειη επεκεινα ψυχης .

Accordingly then on the one hand , **Body** and **The Whole of This Sensible Nature**

το παν τουτο αρα αισθητον μεν Σωμα και  
 belong to **those** that are **alter-motive** ,  
 εστι των ετερο

κινητων ,  
 whereas on the other hand , **Soul** is **Self-Motive** , by Binding In **Self** All the **corporeal** motions ;

15 δε ψυχη αυτοκινητος , αναδησαμενη εις αυτην απασας τας σωματ  
 ικας κινησεις ,

whereas Prior to **This** , **Abides The Im-Moveable Intellect** .

δε προ ταυτης ων ο  
 ακινητος νους .

And no one should suppose that I in any way mean that **This Immobility** is  
 such as that

Και μη υπολαβης το μοι τοιουτου τουτο  
 ακινητον οιον το

which is idle and **Life-less** and without-**The Breath-of-Life** ,

ειναι αργον και αζων και  
 απνευσαν ,

whereas one must suppose we mean that **Self** is **The Initiating Cause** of  
 All Motion ,

αλλα φαμεν το α  
 ρχηγικον αιτιον πασης κινησεως

and if you wish , **The Fountain** of All **Life** ; both of **That** which **Turns-**  
**about to Herself** ,

20 και ει βουλει την πηγην πασης ζωης , τε της επιστροφ  
 ομενης εις εαυτην

and of **That** which has **Her Underlying-Reality** in Others .

και την εχουσης υποστασιν  
 εν ετεροις .

Through **These Causes** The Kosmos is also addressed by **Timaeus (30B)**  
 δια ταυτας τας αιτιας ο κοσμος Και προσειρηται υπο του Τιμαιου  
 as A Divine **Living-Being** Bestowed with **Soul** and Bestowed with **Intellect**

;  
 ζωνν εμ- ψυ  
 χον εν- νουν ,  
 on the one hand , being called A **Living-Being** According to **The Nature** of  
**Itself** ,

ατα την φυσιν εαυτου μεν αποκαλουμενος ζωνν κ

and According to **The Pervading Life** in Self from **Soul** which is also  
 distributed about **Self** ,

25 και την καθηκουσαν ζωνν εις αυτον απο ψυχης και μεριζομ  
 ενην περι αυτον ,

while being called Bestowed with **Soul** According to **The Presence** of **The Divine Soul** in **Self** ,

οὐσίαν της θείας ψυχης εις αυτον , κατα την παρ

while being called Bestowed with **Intellect** According to **The Intellectual** Care/Attention ;

ατα την νοεραν δε εννουν κ

for The Supply of Life and The Guidance of Soul and The Communion of Intellect

**P66** γαρ χορηγια ζωης και ηγεμονια ψυχης και μετ  
ουσια νου

Hold-together/Con-join The Whole Heaven .

ολον ουρανον . συνεχει τον

If on the other hand , **This Intellect** Is Intellect According to **Ousia** , since **Parmenides**

Ει δε ουτος ο νους εστι νους κατ'  
ουσιαν , επει ο Παρμενιδες

(**Poem Fragment 3**) says that "**To Think** and **To Be** are **Th'Self**" ,

και το ειναι εστι ταυτον , φησιν το νοειν

According to **The Participation** of **The Divine** (and which to me appears to be what

ο μοι κατα δοκει θεος (και  
The Athenian foreign-guest (**Laws 897B**) meant to indicate **The Divine Self**

5 ενδεικνυμενος θειον αυτον ; Αθηναιος προσειπειν

for he says that **The Soul** Receiving **The Divine Intellect** Leads an **Upright** and **Mindful Life** ;

γαρ φησιν την ψυχην προσλαβουσαν θειον νουν παιδα- ορθα και εμφο  
να -γωγειν ,

Then without a doubt it is necessary that The Whole Heaven also be Dependant upon

ρανον και ανηρησθαι εις αναγκη τον ολον ου

**The Divinity and Unity of Self**

του , την θεοτητα και ενωσιν αυ

and that on the one hand , The Motion should be Present to This Kosmic All from **Soul** ,

ω κοσμω παντι απο ψυχης , και μεν την κινησιν παρειναι τωδε τ

while on the other hand , **The Eternal Abidingness** and **That** which **Abides In The Same Way**

10 ο δε την αιδιον διαμονην και τ  
ωσαντως

should be Present to This Kosmic All from **Intellect** ,

απο νου ,

furthermore , that The Singular Union and The Breathing-together and The Sympathy

δε  
και την συμπαθειαν την μιαν την ενωσιν και την συμπτοιαν  
and The All-Perfect Measure In Self , should be Present to This Kosmic All  
from **The Unity** ,

και το παντελες μετρον εν αυτω  
εκ της εναδος ,  
from which , even **Intellect** is The Idea-of-The-One , and **Soul** is Singular ,  
και η ψυχη αφ' ης και ο νους ενοειδης  
and Each One of The Beings is Whole and Perfect According to **The Nature**  
of **Self** ,

15 και εκαστον των οντων εστι ολον και τελειον κατα την  
φυσιν αυτου  
and Each One of Those that are Secondary along with The Perfection in  
Their Innate Nature  
και εκαστον των δευτερων κακ μετα της τελειοτητος  
εν τη οικεια φυσει  
Participate of **Another More-Excellent/Superior Characteristic** ,  
μεταλαμβάνει αλλης κρειττονος  
ιδιοτητος  
from **The Order** which **Is Always Established-Above** (**The One Being** ,  
**Parmenides 142C**) .

της ταξεως αι υπεριδρυμενης .  
For on the one hand , that which is corporeal is **Alter-motive** from **Soul**  
conveying  
ον απο ψυχης κοιμίζεται μεν το σωματικον ετεροκινητ  
the reflection/image of being a self-motive power and is **A Living-Being**  
through **That** ;

20 εμφασιν ον αυτοκινητου δυναμεως και εστι ζων  
δι' εκεινην :  
whereas on the other hand , by **Soul** being Self-Motive , **She** Participates of  
**Her Life**

τος δε ψυχη ουσα αυτοκινη  
μετεχει της ζωης  
According to **Intellect** , while Energizing According to Time and by  
Possessing  
ρονον και εχει κατα νουν και ενεργουσα κατα χ  
**Her** Un-Ceasing Energy and **Her** Ever-Vigilant Life from **Her** Close-  
Proximity to **Intellect** ;

της απαυστον ενεργειας και την αγρυπνον ζων εκ της γειτνιασεως π  
ρος τον νουν :  
furthermore , by **Intellect** Possessing **Its Life** In **Eternity** , and by **Its**  
**Energy Being** In **Ousia** ,

ι δε νους εχων το ζην εν αιωνι κα  
τη ενεργεια ων ουσια  
and by Fixing All **Its** Stable Intellection **At-Once** in **The Now**  
και πηξαμενος πασαν την εστωσαν νοησιν ομου εν τω  
νυν

**Intellect** is Wholly Deified through **The Cause** Prior to **Self** .  
 25 εστι παντως ενθεος δια την αιτια  
 ν προ αυτου .  
 For **Intellect** Possesses Twofold Energies , as **Plotinus** says (Ennead 6.7-  
 38 , 35.19-28)  
**P67** γαρ εχει Διττας τας ενεργειας , ως ο Πλωτινος φησιν ,  
 Some , by Being **Intellect** , but Others , by Being Drunk with **Nectar** .  
 τας μεν ως νους , τας δε ως  
 μεθυων τω νεκταρι :  
 And elsewhere , we have indicated that This Intellect , is also **A Divine**  
**Being**  
 και εν αλλοις <εδειξαμεν> οτι ουτος ο νους κ  
 αι θεος  
 by **That** which is Prior to **Itself Not Being Intellect** ;  
 τω προ εαυτου  
 μη νω ,  
*just as* **The Soul** is **Intellect** , by **Her Summit** which **Is Above Herself** ;  
 ωσπερ η ψυχη νους τη ακροτητι  
 υπερ εαυτης  
 and *just as* **the body** is **Soul** , by **The Power** which is *Prior* to **body** .  
 και το σωμα ψυχη τη δυναμει  
 προ του σωματος .  
 Therefore , *just as* we said , All are Suspended from/Depend upon **The One**  
 5 ουν , ωσπερ ειπομεν , Παντα ανηρητ  
 αι του ενος  
 through **Intellect** and **Soul** as **The Middle** ;  
 δια νου και ψυχης  
 μεσου :  
 and thus on the one hand , **The Intellect** Is The Idea of The One ;  
 και δ'  
 10 ο νους εστιν ενοειδης ,  
 μεν while on the other hand , **The Soul** Is The Idea of Intellect ,  
 δε η ψυχη  
 νοοειδης  
 whereas **The Body** of The Kosmos is That which Is Vivific ;  
 δε το σωμα του κοσμου  
 10 το ζωτικον ,  
 therefore **All** are Conjoined with That which is Prior to Self .  
 δε παν συνηρηται το  
 προ αυτου .  
 And in the case of Those that are after These ,  
 και των  
 μετα ταυτα  
 Some are Closer , while others are farther away , in order to Benefit of The  
 Divine ;  
 τα μεν εγγυτερον τα δε πορρωτερον  
 10 απολαυει του θειου :  
 and thus on the one hand , The Divine is Prior to Intellect ,  
 και μεν ο θε  
 10 ος προ νου  
 by Being Primarily Carried in The Intellectual Nature ;  
 πρωτως εποχουμενος τη νοε  
 10 ρα φυσει ,

on the other hand , Intellect is The Most-Divine , by Being Deified Prior to  
 The Others ;  
 ως εκθεουμενος προ των αλλων ,  
 whereas **Soul** is Divine , insofar as **She** is *in need* of **The Intellectual**  
**Middle** ;  
 δε η ψυχη θεια καθ' οσον δειται της  
 νοερας μεσοτητος ,  
 whereas in the case of The **Body** that Participates of The **Soul Like This** ,  
 δε το σωμα το μετεχο  
 ν της ψυχης τοιαυτης  
 on the one hand without a doubt , The **Body** is Divine ;  
 μεν δηπου  
 σωμα θειον  
 for The Illumination of The Divine Light Pervades from Above  
 15 ηκει ανωθεν γαρ η ελλαμψις του φωτος δι  
 as far as **Those** that are **Dependents** in an **Ultimate** Way ;  
 αχρι των εξηρητημενων  
 εσχατως ,  
 while on the other hand , **Self** is not *Simply/Primarily* Divine ;  
 απλως θειον , και δε αυτο ου  
 since **Soul** is Divine , by *Primarily/Simply Looking* to **Intellect** and by  
*Living* from **Herself** .  
 αλλα ψυχη εστιν θεια πρωτως βλεπειν προς τω νουν και ζ  
 ην παρ' εαυτης .  
 Surely then , for myself , The Self Logos is also about Each-One of The  
 Whole Spheres  
 5 των ολων σφαιρων μοι Ο αυτος λογος εστι και περι εκαστη  
 and about The Bodies in Selves ; for All Imitate The Whole Heaven ,  
 και περι των σωματος εν αυταις . γαρ Παντα μιμειται τον ολον ουρ  
 ανον ,  
 if indeed Selves are also of The Eternal Allotment ,  
 20 μοιρας , επειπερ αυτα εστι και της αιδιου  
 and if on the one hand , Selves do not Wholly possess An Unchangeable  
 Ousia  
 οντα και μεν ουκ παντη εχ  
 αμεταβλητον ουσιαν  
 in Relation to The Sublunary Elements , since on the other hand , Selves  
 Abide among The All  
 κατ' τα υπο σεληνην στοιχεια , δε  
 μενοντα εν τω παντι  
 According to The Wholeness of Selves , while also Containing partial living  
 beings .  
 α μερικων ζων οντα . κατα της ολότητας αυτων και περιεκτικ  
 For Every Wholeness Possesses the more partial Underlying-Realities that  
 are after Itself .  
 γαρ Πασα ολότης εχει τας μερικωτερας υποστασεις  
 μεθ' εαυτην :

Therefore *just as* in Heaven The Number of The Stars Proceed together with  
The Whole Spheres

25 ουν ωσπερ εν ουρανω ο αριθμος των αστρων συμπροηλθεν μετα των  
ολων σφαιρων

and *just as* in Earth The Multitude of partial terrestrial-beings Subsist with  
their Wholeness ,

**P68** και ωσπερ εν γη πληθος μερικων γηινων υφεστη  
κε μετα της ολότητος ,

*so also* does it appear to me to be necessary that in the case of Wholes that  
Subsist in The Middle

ουτως καν οιμαι αναγκαιον τω  
ν ολων μεταξυ

Each One of Their Elements should be Filled together with Their  
Appropriate Numbers .

εκαστον τοις στοιχειον συμπεληρωσθαι τοις  
οικειοις αριθμοις .

For how can The Wholes which Subsist Prior to Their Parts

των μερων γαρ πως τα ολα υφισταμενα προ

also be arranged together with The Parts in Their Extremes ,  
5 ις ακροις , Και ετετακτο μετα των μερων εν το

*unless* there is also The Same Analogy in Their Middles ?

μη ουσης καν της αυτης αναλογιας τοις  
μεσοις ;

If Each One of The Spheres is also A Living-Being

Ει εκαστη των σφαιρων εστι και ζ  
ων

and is Always Established In The Same Way and Helps-Fulfill The All ,

και αι ιδρυται ωσαυτως και  
συμπληροι το παν ,

then on the one hand , by Possessing Life

ως εχον ζωνν δε μεν

Each One will Always Participate of Soul In A Primary Way ,

χης πρωτως , αι μετεχον ψυ

and on the other hand , by Being-Held-Together by Intellect

νεχομενον δε ως συ  
υπο νου

Each One Preserves The Order of Itself Immutable in The Kosmos

10 διαφυλαττον την ταξιν εαυτου ατρεπτον εν  
τω κοσμω

furthermore , by Being One and Whole and The Leader of Its Proper/Innate  
Parts

των οικειων μερων δε ως εν και ολον και ηγεμονουν

Each One is Being-Illuminated by The Divine Union .

ς ενωσεως , ελλαμπομενον υπο της θειας τη

Accordingly then , not only The All , but also Each One of The **Eternal** Parts  
in Self

αιδιων μερων εν αυτω αρα ου μονον το παν αλλα και εκαστον των

is **Provided** with Soul and Intellect , by Being Assimilated to The All  
 According to **Power** ;  
 ντι εστι κατα επιψυχον και εννου , ομοιουμενον τω πα  
 for Each One of These Parts is All in Relation to The Kindred Self  
 Multitude .  
 15 γαρ εκαστον τουτων εστι παν προς το συγγενες  
 αυτω πληθος .  
 Therefore , in order that we speak concisely , there is on the one hand ,  
 ουν Ιν' ειπωμεν συνελοντες ,  
 μεν  
 The Singular Ideal-Body of The Whole All , while on the other hand ,  
 η μια σωματοειδης του ολοτης παντος ,  
 δε  
 there are many other bodies under This , Depending on This One ;  
 πολλαι αλλαι υπο ταυτην εξεχομεναι της  
 ταυτης μιας :  
 there is also , One Soul of The All ,  
 και μια ψυχης το  
 υ παντος ,  
 and after This One , there are Other Souls ,  
 και μετα ταυτην  
 αλλαι  
 Together Disposing in an Orderly Way  
 20 συνδιακοσμουσαι  
 The Whole Parts in an Undeified Way ;  
 τας ολας μεριδας αχραντ  
 ως :  
 there is also One Intellect ,  
 και εις  
 νους ,  
 and The Intellectual Number under This One ,  
 και νοερος αριθμος υπο  
 τουτον  
 that is Being-Participated by These Souls ;  
 μετεχομενος υπο τουτων των  
 ψυχων :  
 there is also One God that Holds-together At-Once  
 και εις θεος ου  
 νοχευς ομου  
 All of Those that are In The Kosmos ,  
 απαντων των εγκοσμ  
 ιων ,  
 including The Multitude of The Other Gods who Help-Distribute  
 και πληθος αλλων θεων  
 τε κατανειμαμενων  
 The Intellectual Ousias and The Souls that Depend upon These ,  
 τας νοερας ουσιας και τας ψυχας ηρτημεν  
 ας τουτων  
 and All The Parts of The Kosmos .  
 25 και πασας τας μοιρας του κοσμου  
 .  
 For surely then on the one hand , not every one of the productions of  
 Nature

**P69**      γαρ      δηπου      μεν      ου      εκαστον      των  
γεγονοτων      φυσει  
is productive of those that are Like ,  
μοιων ,      εστι γεννητικον      των ο  
since on the other hand , must not The Wholes and The Primary of The  
Κοσμικ Beings  
δε      ου      τα ολα      και  
πρωτιστα      των εγκοσμιων  
by an even greater necessity , Extend in Themselves The Paradigm of A  
Production Like This ;  
πολλω μειζονως      προτειναι εν εαυτοις το παραδειμα της απογεν  
νησεως τοιαυτης :  
for surely then The Like is more Akin than the Unlike ,  
μοιου ,      γαρ      δη το ομοιον εστι συγγενεστερον του ανο  
and More Naturally Adapted by The Logos of The Cause ,  
λογω της αιτιας ,      και      προσηκον      τω  
just as The Same than The Different  
5      καθαπερ το ταυτον      του θατερ  
ου  
and The Limit than The Unlimited .  
και      το περας      του  
απειρου .

5 November 2022

## Chapter 15 - ιε

Thus on the one hand , we shall also accurately contemplate These  
Particulars in what follows ;  
ουν      μεν      καν      ακριβειας θεωρησομεν  
Ταυτα      τοις υστερον :  
but now , we shall direct our attention to the second of the demonstrations  
in the **Laws (899D)** ,  
10 δε      τραπωμεθα      επι το δευτερον των αποδεδειγμ  
ενων εν Νομοις  
that The Gods Providentially-Attend to both The Wholes and The Parts At-  
Once ,  
ι      των μερων      ομου ,      το      τους θεους      προνοειν      τε      των ολων      κα  
and we will concisely deliver by The Way of The Logos why the Insight of  
Plato  
και      ημιν συνελωμεν παραδιδωσι      τω λογισμω      τινα ο ε  
ννοιαν Πλατων  
is Irrefutable concerning The Providence of The Gods .



των θεων . ανελεγκτον περι της προνοιας  
Is it not the case then , that from what has been said , it should be quite  
clear to All ,  
15 καταφανες Ουκουν παντι εκ των προειρημενων  
that by The Gods Being The Causes of All Motion ,  
αντες κινησεως , οτι θεοι οντες αιτιοι π  
thus on the one hand , Some are In-The-Way-of-Ousia and Vivific  
ουσιωδεις και ζωτικοι μεν οι  
According to Their Self-Motive and Self-Vivific and Self-Energetic Power ,  
τον δυναμιν , κατα την αυτοκινητον και αυτοζων και αυτοενεργη  
while on the other hand , Some are Intellectual , According to The Fountain  
αι κατα την πηγην οι νοερ  
and Source of All The 2nd and 3rd Processions of Motion (**Phaedrus**  
**245C**) ,  
20 τε και αρχην πασων των δευτερων τε και τριτων προοδων της κινησεως ,  
and Awaken by Their Self Existence All Secondary Natures to The  
Perfection of Life ,  
και ανεγειροντες τω αυτω ειναι παντα τα δευτερα προς την τελειοτητα  
της ζωης ,  
Furthermore , Some are **Unific** ,  
ενιαιοι δε οι  
According to Their **Primary** and **All-Perfect** and **Unknowable Power** of  
Their Energy ,  
τας ενεργειας , κατα την πρωτουργον και παντελη και αγνωστον δυναμιν  
and who Deify All The Whole Genera of Themselves by Participation ;  
**P70** και εκθεουντες παντα τα ολα γενη εαυτων  
μεθεξουσιν ,  
on the one hand , They are not The Leaders of This Kind of Motion ,  
μεν εισιν ου ηγεμονες  
τησδε της κινησεως  
since on the other hand , They hand-over The Source of Motion to Others ,  
δεν αφεισαν τ  
ην αρχην της αλλοις ,  
nor again on the one hand , do They Provide Motion to Secondary Natures ,  
ουδ' αυ μεν χορηγουσι κινησιν  
τοις δευτεροις  
according to Place or according to Quality/Kind ,  
κατα τοπον η κατα  
ποιοτητα ,  
since on the other hand , They Possess The Causes of This Motion from  
Themselves  
δε χει τα  
τηδε παρ' εαυτων  
According to **Ousia** or According to **Quantity** .  
κατ ουσιαν η κα  
τα ποσοτητα .

For All that are The Cause of **The Ousia** to Themselves are also much Prior  
5 γαρ Παν το αιτιον της ουσια εαυτω εστι και  
πολλω προτερον

than The Cause of Its Proper/Innate Energies and Perfection .  
αιτιον της των οικειων των ενεργειων και τε  
λειοτητος .

Furthermore , That which is Self-Motive is The Source of Motion for All ,  
Ετι το αυτοκινητον εστιν

αρχη κινήσεως πασιν  
and not only does Their Existence and Their Life Arise from Soul to All in  
The Kosmos ,

και ουχ μονον το ειναι και το ζην απο ψυχης  
πασι εν τω κοσμω ,  
but also Their Local and Their Other Kinds of Motion ,  
αλλα και η τοπικη ουδε αι αλλαι  
κινήσεις ,

and Their Procession into Existence Arises from This Soul ,  
και η παροδος εις το ειναι απ  
ο ταυτης ,

and by a much greater Priority from The Intellectual Ousia ,  
10 και πολλω προτερον και εκ της  
νοερας ουσιας ,

which also Binds to Itself The Life of Self-Motive Natures  
η και ανεδησατο εις εαυτην την ζωην των αυτοκιν  
ητων

and also Precedes All Temporal Energy According to Cause ,  
και προγεται απασης χρονικης ενεργειας κατ'  
αιτιαν ,

and by an even much greater Priority from The Unific Hyparxis ,  
και ετι μειζονως εκ  
της ενιαιας υπαρξεως ,  
which Conjoins both Intellect and Soul ,

η συνεχει και τον νουν κ  
αι την ψυχην  
and Fills The Wholes of Goods and Proceeds as far as The Last .  
και πληροι των ολων αγαθων και προεισιν αχρι των εσ  
χατων .

For on the one hand , not all the parts of The Life of The Kosmos  
15 γαρ μεν ου παντα τα μερη Ζωη  
5 του κοσμου  
are able to Participate nor of Intellect and of The Gnostic Power ;  
δυνατον μετεχειν ουδε νου και της γνωστικης δυναμειω  
ς ,

whereas on the other hand , All as far as Matter Participate of **The One** ,  
δε παντα αχρι της υ  
λης μετειληχεν του ενος ,

both The Wholes and The Parts and Those that exist According to Nature  
including

τε τα ολα και τα μερη τε τα  
κατα φυσιν και  
the opposites to These ; since nothing is without-a-Share of **Such A Cause** ,  
τα εναντια τουτοις , και ουδεν εστιν αμοιρον της τοια  
υτης αιτιας

nor can anything ever Participate of Being if deprived of **The One** .

20 ουδ' αν τι ποτε μετασχοι του οντος ερτερημενον τ  
 ου ενος .  
 Now then on the one hand , if The Gods Produce All ,  
 παραγουσιν παντα ,  
 and on the other hand , Hold-All-together in The Unknowable Enclosures of  
 Themselves ,  
 δε συν- παντα -εχουσι ταις αγνωστοις  
 περιοχαις εαυτων ,  
 how can there not be any way for The Providence in Selves  
 ιαν εν αυτοις  
 to Continually-Pervade/Extend From-Above to All even as far as to the most  
 partial natures ?  
 διηκουσαν ανωθεν των παντων και αχρι  
 των μερικωτατων ;  
 For it is everywhere Proper that The Offspring should Benefit of The  
 Providential Care  
 25 γαρ πανταχου προσηκει Τα εκγονα απολαυειν της  
 κηδεμονιας  
 of Their Causes ; since all the alter-motive are the offspring of The Self-  
 Motive ,  
 των αιτιων : δε παντα τα ετεροκινητα εκγονα τ  
 ων αυτοκινητων ,  
 and those that subsist in Time , either The Whole or The Part of This are the  
 results/effects  
**P71** και τα υφισταμενα κατα χρονον η τον ολον η τον μερικωτερον τουδε εστιν αποτε  
 λεσματα  
 of The Eternal ; since That which Always Is , Is The Cause of That which  
 exists at-times  
 των αιωνιων , διοτι το αι ον οντος αιτιον  
 του ποτε  
 and The Divine and Unific Genera Pre-subsist All Those that Subsist in a  
 Multiplied Way  
 και τα θεια και ενιαια γενη προυπαρχει απαντων των υποστατικα πεπ  
 ληθυσμενων  
 and since there is no Ousia or Multitude of Powers  
 και εστιν ουδεν ουσιων η πληθος δ  
 υναμεων  
 whose Generation is not wholly Allotted from **The One** .  
 5 ο την γενεσιν μη ολωσ ελαχε  
 εκ του ενος .  
 Now then , All These must also Light-upon of The Providence of The  
 Preceding Causes ,  
 τοιουν παντα Ταυτα αναγκη και τυγχανειν της προνοιας των προηγουμενων  
 αιτιων ,  
 on the one hand , by Being Vivified from The Psychical Gods ,  
 ων ψυχικων θεων  
 and by Circulating-about According to Temporal Periods ;  
 και ανακυκλουμενα κατα τας χρονικας π  
 εριοδους ,

while on the other hand , by Participating At-Once of Being and of Ousia  
 and  
 ου ειναι και της ουσιας και δε μεταλαγχανοντα ομου τ  
 by Being-Filled-Full of The Sameness and Stable Establishment of The Ideas  
 10 αποπληρουμενα της ταυτοτητος και μονιμου καταστασεως των  
 ειδων  
 from The Intellectual Gods ,  
 εκ των νοερων  
 and furthermore , by Receiving into Selves **The Presence** of **The**  
**Union/Oneness**  
 της ενωσεως δε καταδεχομενα εις αυτα την παρουσιαν  
 and of The Measure and of The Distribution of **The Good** from The Primary  
 Gods .  
 και του μετρου και της διανομης του αγαθου εκ των  
 πρωτιστων θεων .  
 Now then either The Gods must necessarily Know that The Providential  
 Care  
 τοιουν η τους θεους Αναγκη γινωσκειν οτι η  
 προνοια  
 of Their Innate Offspring is According to Their Self Nature , and thus , They  
 must not only  
 15 των οικειων γεννηματων εστιν κατα αυτοις φυσιν και  
 μη μονον  
 Be That which Provides Subsistence to Those that are Secondary and thus  
 Provide Life  
 δευτερα το και χορηγειν ζωνν υφιστανειν τα  
 and Ousia and Union , but They must also Presuppose The Primary-  
 Productive Cause  
 και ουσιαν και ενωσιν αλλα προ- και -ειληφεναι την πρωτουργ  
 20 ον αιτιαν  
 of The Goods in These that are Secondary , or else , which it is not Lawful to  
 claim ,  
 των αγαθων εν τουτοις των , η ο  
 μηδε θεμις ειπειν ,  
 that although Selves are Gods/Good , *they are ignorant* of That which is  
 Proper/Right/Just .  
 αυτοις οντας θεους αγνοειν  
 το προσηκον .  
 For what ignorance can there be of Those that are Beautiful from **The**  
**Causes** of That Beauty  
 γαρ Ποια αγνοια των καλων  
 παρα τοις αιτιοις της καλλονης  
 or what ignorance can there be of Those that are Good  
 20 των αγαθων η  
 from **Those** who are Allotted **The Hyparxis** Being-Defined by **The Nature**  
 of **The Good** ?  
 παρα τοις λαχουσιν την υπαρξιν αφωρισμενην τη  
 φυσει του αγαθου ;

If on the one hand , *they were ignorant* , then neither would Souls Lead The All by Intellect

ει μεν εισιν αγνοουσων Αλλ' ουτε αι ψυχαι ποδηγ  
ουσι το παν κατα νουν  
nor would Intellects be Carried upon Their Souls (**Laws 899**) , nor Prior to These

ουτε νοες επιβατευοντες ταις ψυχαις  
ουτε προ τουτων  
would The Unities of The Gods Grasp-At-Once In Selves All Intuitive-Knowledges ,

25 αι εναδες των θεων συνηρηκασιν εν αυτοις απασα  
ς τας γνωσεις ,  
which surely then we acknowledged through our former demonstrations .  
ο δη ωμολογηκαμεν δια ημεις εμπροσθε  
ν των αποδειξεων .

Whereas on the other hand , if The Gods Know , by Being Fathers and Leaders and Rulers

**P72** δε ει γινωσκουσι , οντες πατερ  
ες και ηγεμονες και αρχοντες  
of All in The Kosmos (**Statesman 273** , **Timaeus 28C**) , by Being Such A Proper Care to Selves

των παντων εν τω κοσμω , ως ουσιν τοιουτος η προσηκει επιμελεια αυτοις  
who are Governed and who are Following and are Generated from Selves ,  
των αρχομενων και επομενων και γενομενων  
ων παρ' αυτων ,

then shall we say that either ,

ποτερον φησομεν  
They Fulfill The Law According to Nature by Having The Ability of Knowing  
5 αποπληρουν τον νομον κατα φυσιν δυνασθαι  
γινωσκοντας  
or else we shall say that , through some lack of power/imbecility they are deprived

η δι'  
ασθενειαν παρηρησθαι  
of the providential care of those that are akin or if you wish to say possessions or offspring ?  
της προνοιας των οικειων ειτε βουλει λεγειν κτηματων ειτε γεννηματων ;

Indeed , the present Logos makes no difference to us .  
γε τον παροντα λογον Ουδεν διοισομεθα προς ημεις .

For if on the one hand , they neglect their providential care of wholes by a lack of power ,

γαρ ει μεν απολειπονται κηδεμονιας των ολων της αδυνατουντες ,  
then in that case , what is the cause of this lack of power ?  
10 τι το αιτιον ταυτης της αδυναμιας ;

For The Realities do not Move from an outer-source , since on the one hand ,

γαρ τα πραγματα Ου κινουσιν εξωθεν ,  
 μεν  
 neither are other selves the causes of The Ousia , since on the other hand ,  
 ουδ' εισιν αλλοι αυτοι αιτιοι της ουσιας  
 δε  
 The Gods Undertake/Take-up The Leadership of those which They have  
 Produced ,  
 παρειληφασιν την ηγεμονιαν εκεινοι ων  
 παρηγαγον ,  
 since They Guide-Aright All as if from the stern of a ship ;  
 αλλ'  
 κατευθυνουσιν τα παντα οιον εκ πρυμνης ,  
 Their Existence Being-Provided by Selves ,  
 αυτοι , το ειναι χορηγουντες  
 Their Measures of Life Being-Held-Fast by Selves ,  
 αυτοι , τα μετρα της ζωης κατεχοντες  
 Each of Their Respective Energies Being-Distributed by Selves .  
 15 εκαστοις τα της ενεργειας διανεμοντες  
 αυτοι .  
 Are they then also unable to Provide for All At-Once , or else do They *not*  
 neglect  
 α- ποτερον Και αδυνατουσιν προνοειν απαντων ομου η και  
 αφεισαν  
 to Give Each of The Parts A Share of The Providential Care of Themselves ?  
 εκαστον των μερων -μοιρον της επιστασιας  
 εαυτων ;  
 And if They are not Guardians/Protectors/Care-Takers of *All* in The Kosmos ,  
 Και ει εισι μη κηδεμονες  
 των παντων εν τω κοσμω ,  
 then do they only Take-Care of The Greater , while they-fail-to-care for  
 those that are less ?  
 20 ποτερον μεν προμηθουνται των μειζονων δε αμελουσιν των  
 ελαττωνων  
 Or do they only take-care of the less , while they neglect to take care of The  
 Greater ?  
 η μεν κηδονται των ελαττωνων δε αφεστηκασιν της επιμελειας τω  
 ν μειζονων ;  
 For if on the one hand , in a similar way , we deprive Selves of The  
 Providential Care of All  
 γαρ Ει μεν ομοιως αφαιρησομεν αυτους της  
 προνοιας απαντων  
 through some lack of Power , while we concede/grant to Selves That which  
 is Greater ,  
 5 δι' αυναμιαν αποδοντες αυτοι  
 το μειζον ,  
 such as The Production of All , how then ,  
 πως  
 can we not concede/grant That which follows This Production According to  
 Nature ,

ου συγχωρησομεν το επομενον τωδε  
 κατα φυσιν  
 such as The Providential-Attention of Their Productions/Subjects ?  
 25 των υποστάντων ?  
 For it is also The Province of The Power which Produces The Greater ,  
**P73** γαρ και της Δυναμεως ποι  
 ουσης το μειζον  
 to Dispose That which is Less *In A Befitting/Appropriate/Correct/Just Way* .  
 κατ- το ελαττον  
 -ορθουν  
 But if they only take-care of the less , while they fail-to-care of the greater ,  
 δε Ει μεν επιμελησονται των ελαττωνων δε αμελησουσι των με  
 ιζονων ,  
 how then , can this way of providential-care be Right/Just ?  
 πως αν ουτος ο τροπος της προνοιας ειη  
 ορθος ;  
 For That which is More-Akin and More-Like to All  
 γαρ το συγγενεστερον και ομοιοτ  
 ερον Παντι  
 is More Innate and Appropriately-Disposed According to Nature  
 εστι μαλλον οικειον και προσηκον  
 κατα φυσιν  
 in Relation to The Participation of The Goods which are Bound to Self .  
 5 ν διδωσιν αυτω προς την μετουσιαν αγαθων ω  
 If on the one hand , The Gods Consider that The First of The Kosmic  
 Natures Deserve  
 Ει μεν αξι- τα πρωτιστα  
 των εγκοσμιων -ουσι  
 Their Providential Care and of The Perfection Arising from Themselves ,  
 προνοιας και της τελειωσεως  
 παρ' εαυτων ,  
 whereas on the other hand , they are unable to extend/advance their  
 goodness as far as the last ,  
 δε αδυνατησουσιν χωρειν  
 μεχρι των εσχατων ,  
 then what will prevent The Presence of the Gods from reaching to All ?  
 δε τι εσται διειργον την παρ**ουσιαν** των θεων  
 επι παντα ;  
 What will interrupt/impede The Un-Envyng/Bounteous Energy of Selves ?  
 10 Τι διακοπτον το αφθονον  
 την ενεργειαν αυτων ;  
 How then , can Those who are Able to Accomplish The Great ,  
 Πως δε οι  
 δυνηθεντες τα μειζω  
 be too weak to prevail-over the less ?  
 ασθενουσιν κρατειν των ελαττωνων ;  
 Or how is it possible for The Masters of The Perfection of The Ousia  
 Η πως εσονται κυριοι της τελει  
 οτητος την ουσιαν  
 to produce not even the smallest of selves by a lack of power ?  
 παραγοντες ουκ και των ελαχιστων αυτων δι' αδυναμια  
 ν ;

For all these possibilities fight-against our inner-reflections According to Nature .

κατα γαρ παντα Ταυτα διαμαχεται ημων τας εννοιας  
φυσιν .

Now then , it remains that Selves both Know The Form which is Proper and Possess

15 τοινυν Λειπεται αυτους και γινωσκειν το σχηματος προσηκον  
και εχειν

The Power Adapted to Their Self Perfection and The Leadership of The Wholes .

του δυναμιν πρεποντες αυτοις τελειοτητα και την ηγεμονιαν των  
ολων .

If then They Know That which is According to Nature ,

κατα φυσιν , Ει δε γινωσκουσα το

and that This is to Take-Care of All Those that are Produced ,

και τουτο εστι κηδεσθαι των παντων τοις γεννησ  
αμενοις

then All are not deprived of The Care and The Presence of Power Such as This ,

20 δε τα παντα ου παρηρηνται της κηδεμονιας και περιουσια δυναμεως τοι  
ης , αυτ

and together with what has been said , is there also The Will of Providence in Selves

[και] ομου τοις ειρημενοις ποτερον και της βουλησις προ  
νοιας εν αυτοις

or is only This missing/lacking/left-undone to both Their Knowledge and Their Power ,

η μονον τουτο ελλειπει τε τη  
γνωσει και τη δυναμει ,

and through this Their Works/The Realities are left-un-supported from The Care of Selves ?

και δια τουτο τα πραγματα απηωρηται πα  
ρ' της κηδεμονιας αυτων ;

For if on the one hand , They Know All That is Proper for Selves

γαρ Ει μεν σφισιν γινωσκοντες τα προ  
σηκοντα αυτοις

and are Able to Fulfill All That which They Know , while on the other hand ,

25 και δυναμενοι πληρουν τα γνωσθεντα

they are unwilling to provide for their innate offspring , then they will be in need of goodness

ου βουλονται προμηθεισθαι των οικειων γεννηματων , αν ειεν ενδ  
εις αγαθοτητος

and that which is free of envy will vanish from selves , and there will be nothing else left for us

και το αφθονον οιχησεται αυτων και  
ουδεν αλλ'

than to abolish The Hyparxis According to which They Subsist in The Way of Ousia .

P74 η αναιρησομεν την υπαρχιν καθ'  
ην ουσιωνται .

For The Existence/Being of The Gods is Defined by The Good



γαρ το ειναι των θεων αφωρι  
 σται Τω αγαθω  
 and The Subsistence/Underlying-Reality belonging to The Gods *Has to Be In*  
 This ,  
 και την υποστασιν  
 οι θεοι εχουσιν εν τω ,  
 whereas to Provide for Those that are Sub-ordinate is to Impart A Certain  
 Good to Selves .  
 δε το προνοειν των υφειμενων εστιν μεταδιδοναι  
 τινος αγαθου αυτοις :  
 How then can we fail to notice that by depriving The Gods of Their  
 Providential-Care  
 5 Πως ουν ουχ λανθανομεν αναιρουντες τους θεους της  
 προνοιας  
 we are at the same time depriving Selves of Their Goodness , and if we deny  
 Their Goodness  
 αμα αφαιρουμενοι αυτους την αγαθοτητα και αφαιρ  
 ησομεν την αγαθοτητα  
 how then can we also fail to notice that we are subverting The Hyparxis of  
 Selves  
 Πως δε και ουχι σαλευ  
 οντες την υπαρξιν αυτων  
 which we firmly-established by the former demonstrations (P60) ?  
 ην κατεδησαμεθα ταις εμπροσθεν αποδε  
 ιξεσιν ;  
 Now then on the one hand , it is necessary that The Being of The Gods  
 τοινυν μεν Αναγκη  
 τω ειναι τους θεους  
 must also Concur with Their Excellence Being *In Every Way Good (Laws*  
 900D) ,  
 10 και συνακολουθεν το αρετην ειναι πασαν αγαθους  
 ,  
 then in turn this concurs with Their Providence not being absent from  
 δε αυ τουτω της προνοιας  
 μητε αποστατειν  
 Those that are Secondary through a lack-of-will , nor a lack-of-power , nor  
 ignorance .  
 των δευτερων το ραθυμια μητε α  
 σθενια μητε αγνοια ,  
 Therefore I believe that this is also the case that Their Best Knowledge and  
 δε οιμαι τουτω ειναι και  
 την αριστην γνωσιν και  
 Their Flawless Power and Will that is Free-from-Envy Flows from Selves ;  
 το αχραντον δυναμιν και βουλησιν αφθονον  
 παρ' αυτοις :  
 from which , surely then it has come to Light that They also Provide for *The*  
 Wholes  
 15 εξ ων δη πεφνηασι  
 την και γορηγίαν εις των ολων  
 and omit *None* of Their Providential Goods .  
 και ελλειποντες μηδεν των προνοουντες αγαθ  
 ων .  
 I am also led to believe that The Gods Extend Such A Providence

μοι Και ηγεισθω τους θεους κατατεινειν τοιαυτην την  
 προνοιαν  
 about Those that are Secondary which in no way makes The Life for Selves  
 ποιειν τον βιον περι τα δευτερα η μηδεις  
 and for The Exempt Superiority of Selves either busy or laborious  
 και επιπονον και της εξηρημενης υπεροχης αυτους η πραγματειωδη  
 by Being Established Far-Removed from mortal difficulty .  
 20 ιδρυμενοις πορρω της θνητ  
 ης δυσχερειας .  
 For The Blessedness of Selves does not wish to be stained/touched  
 γαρ το μακαριον αυτων ου εθελει  
 χραινεσθαι  
 with the difficulty of administration , since even the life of the good among  
 us  
 τη δυσκολια της διοικησεως , επει και ο βιος τοις αγ  
 αθοις παρ' ημιν  
 is accompanied with ease and is free of business and is painless ,  
 μετα ραστωνης και απραγμων  
 και αλυπος ,  
 since all labors and disturbances arise from the impediments of matter .  
 δε παντες οι πονοι και της οχλησεως εκ τα των εμποδιων της  
 υλης .  
 Therefore , if one must Define The Way of The Providence of The Gods ,  
 25 Αλλ' ει δει αφορισσασθαι τον τροπον της προνοιας  
 των θεων ,  
 then one must assume that Self is Spontaneous and Flawless and  
 Immaterial and Ineffable .  
 υποθετεον αυτον αυτοφυη και αχραντον και  
 αυλον και αρρητον .  
 For surely then in This Way The Gods do not Govern All , by investigating  
 P75 γαρ δη ουτω οι θεοι ου κυβερνωσιν τα  
 παντα ζητουντες  
 That which is Proper/Just and neither by hunting for The Good of Each by  
 ambiguous Logos'  
 το προσηκον και ουδε θηρευοντες το αγαθον εκαστου  
 αμφιβολοις λογισμος  
 nor by looking outside and by following their effects , just as human-beings  
 exert  
 ουδε βλεποντες εξω και επακολουθουντες τοις αποτελεσμασιν , ωσπερ ανθρωποι ποιο  
 υσιν  
 in the forethought of their own works ;  
 εν τη προνοια των οικειων πραγμ  
 ατων :  
 since The Gods Presuppose in Themselves The Measures of The Wholes  
 5 αλλ' προειληφότες εν εαυτοις τα μετρα  
 των ολων  
 and are Productive of The Ousias from Each of Themselves and by Looking  
 to Themselves  
 και παραγοντες τας ουσιας αφ'  
 εκαστων εαυτων και βλεποντες εις εαυτους

They Lead and Perfect All in A Silent Way by Their Self Existence and Fill  
Selves with Goods .

ποδηγετουςιν και τελειουσι τα παντα αφοφω κελευθω τω αυτω ειναι και πληρουσι των α  
γαθων .

And neither do They Produce in a way that resembles our nature ,

Και ουτε ποιουντες τη παραπλ  
ησιως φυσει

but by simply Energizing by Their Existence without any deliberate-choice ,  
10 μονον ενεργουσιν το ειναι

απροαιρετως

nor do They Energize in a similar way to partial souls in conjunction with  
intent

ουτε ενεργουντες ομοιως ταις μερικαις ψυχαις  
μετα βουλησεως

by being deprived of Production According to Ousia ;

εστερηνται ποιησεως

κατ' ουσιαν ,

since They Grasp both together According to The Singular Union ,

δε συν- αμφω -ηρηκασι κατα

μιαν ενωσιν ,

and thus by Holding-At-Once The Cause of Production in Their Un-Envyng  
Will ,

και συνεχουσιν την αιτιαν ποιησεως  
της αφθονω βουλησει

on the one hand , They are Able Producers *of as Many as They Wish* by  
Their Existence ,

μεν ειναι , οσα βο  
υλονται τω

while on the other hand , They Are also Able to Produce *All* by Their  
Existence .

15 δε και δυναμε  
νοι παντα τω ειναι .

Therefore , what busy work ? What sort of difficulty ?

ουν Τις πραγματεια ; Ποια  
δυσχερια ;

What sort of atonement of Ixion shall one say Providence

Accomplishes/Perfects

Τινος την δικην Ιξιονος τις φησει προνοιαν  
επιτελεισθαι

for either The Whole Souls , or for The Intellectual Ousias , or for The  
Divine Selves ?

η των ολων ψυχων η των νοερων ουσιων  
η των θεων αυτων ;

Unless one said that The Self Impartation of The Good is in any way  
laborious to The Gods .

Ει μη και το αυτο διδοναι το αγαθον και οπωσο  
υν επιπονον τοις θεοις .

Whereas That which is According to Nature is in no way laborious ;

20 ουδενι επιπονον : Αλλα το κατα φυσιν

for neither is it laborious for Fire to Impart Heat , nor for Snow to Impart  
Cold ,

γαρ ουτε πυρι το θερμαινειν ουτε  
χιονι το ψυειν

nor is it generally laborious for bodies to energize according to their  
innate/proper powers ;

ουτε ολως τοις σωμασι το ενεργειν κατα  
τας οικειας δυνამεις :  
but prior to bodies , neither is it laborious for natural-constitutions to  
nourish

αλλ' προ των σωματων ουδε τ  
αις φυσεσι το τρεφειν  
nor to generate nor to increase (for these are the works of natural-  
constitutions) ;

η γενναν η αυξειν (γαρ ταυτα εργα  
των φυσεων) :

nor in turn , prior to these , is it laborious for souls ,  
ουδε αυ προ τουτων

ταις ψυχαις ,  
for on the one hand , Selves Produce many energies from deliberate-choice ,  
ι εκ γαρ μεν αυται πολλα ενεργουσ  
προαιρεσεως  
and on the other hand , Selves Produce many energies from Their Self  
Existence ,

25 δε αυτω ειναι πολλα  
τω  
and Selves Initiate many motions by simply being present .

**P76** και κινουσι πολλας κινησεις μονον τω π  
αρειναι .

So that if on the one hand , The Impartation of The Good is According to  
Ωστ' ει μεν η μεταδοσις του  
αγαθου κατα  
The Nature of The Gods , then so also is Their Providence According to  
Nature ,

ονοια φυσιν τοις θεοις και η πρ  
κατα φυσιν ,  
and we shall say that These are Accomplished by The Gods with Ease  
και φησομεν ταυτα επιτελεισθαι παρα των θεων μετα  
ραστωνης  
and by Their Self Existence *Alone* .

μονον : και τω αυτω ειναι

But if on the other hand , These are not According to Nature ,  
ει δε ταυτα μ  
η κατα φυσιν ,  
then neither will The Gods be Good According to Nature .

5 ουδ'  
αν ειεν αγαθοι κατα φυσιν .  
For surely then , The Good is Productive of Good ;  
γαρ δη Το αγαθον παρεκτικ

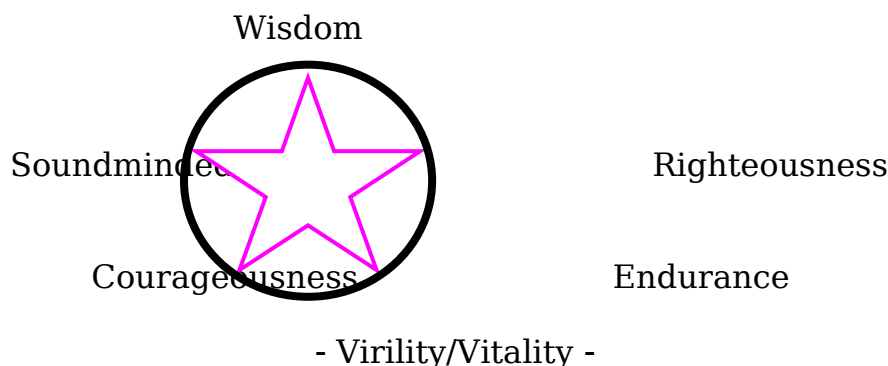
ον αγαθου ,  
just as The Life is also The Underlying-Source of Another Life ,  
καθαπερ η ζωη και υποστατικη  
αλλης ζωης  
and just as The Intellect is The Underlying-Source of Intellectual

Illumination ,  
και ο νους  
νοερας ελλαμψεως

and just as All that Possess Being Primarily Is Productive  
 ως γεννητικόν και παν το ον πρωτ  
 of That which Possesses Being Secondly in Each Nature .  
 του οντος δευτ  
 ερωσ εν εκαστη φυσει .  
 Then I must say that , That which is Especially Outstanding/Exclusive of The  
 Theology of Plato ,  
 10 δε εγωγε φησι  
 O εστι μαλιστα εξαιρετον της θεολογιας Πλατωνικης  
 is This , that neither is The Transcendent Ousia of The Gods Turned-about  
 toward  
 εφειν εις ειναι τουτο , το μητε την εξηρημενην ουσια των θεων επιστρ  
 Those that are Secondary through The Providential-Care for Those that are  
 Subordinate ,  
 των τα δευτερα δια την επιμελειαν  
 καταδεεστερων  
 nor is Their Providential Presence Over All diminished because of  
 μητε την προνοητικην παρουσιαν επι παντα ελαττουν  
 δια  
 Their Flawless Superiority Over The Whole of Selves , since on the one hand  
 την αχραντον υπεροχην των ολων αυτων , αλλ'  
 μεν  
 His Theology *At-Once* assigns to Selves The Separate Underlying-Reality  
 (Becoming) ,  
 15 της ομου αποδιδοναι αυτοις το χωριστον υποστασεως  
 and since The Transcendent Ousia of The Gods Is Unmingled with every  
 inferior nature ,  
 και το την  
 αμιγες προς απασαν χειρονα φυσιν ,  
 while on the other hand , His Theology *At-Once* assigns That which is  
 Extended to All  
 δε ομου  
 το διατεινον εις απαντα  
 including Their Providential-Care and Their Adorning-in-Order of Their  
 Innate Offspring .  
 και κηδεμονικον και διακοσμητικον  
 των οικειων γεννηματων .  
 For The Way of Their Diffusion *is not* corporeal ,  
 ωματικος , γαρ ο τροπος της διηξεως ου σ  
 such as The Light is Diffused through The Air ,  
 δια του αερος , ωσπερ ο φωτος  
 nor is Their Way of Diffusion divisible about bodies , just as in the case of  
 nature ,  
 20 ουδε μεριστος περι τοις σωμασιν , ω  
 σπερ επι της φυσεως ,  
 nor is Their Way of Diffusion Turning-About to those that are inferior ;  
 ουδε επιστρεφομενο  
 ς εις τα χειρονα ,

as if to a partial/corporeal soul !  
καθαπερ ο της μερικης ψυχ  
ης ,  
since Their Way of Diffusion is Separate and Without Reverting to the  
corporeal ,  
αλλα χωριστος  
ανεπιστροφος σωματος ,  
**by Being** Im-material , Un-mingled , Un-restrained , and **by Being**  
αυλος , αμιγης ,  
ασχετος ,  
**The Idea** of **The One** , and **By Being Primary** , and **Transcendent** .  
εξηρημενος , πρωτουργος  
, as one may concisely say of The Way Such as This of The Providence of The  
Gods ,  
ως τις συνελοντι φαναι ο τροπος τοιουτος της προνοιας  
των θεων ,  
as this must indeed be conceived in relation to The Present .  
25 γε νοεισθω  
προς το παρον .  
For it is clear that it will be Proper/Innate/Just According to Each Order of  
The Gods ;  
γαρ Δηλον οτι εσται οικειος καθ' ε  
καστην ταξιν θεων :  
for on the one hand , Soul is said to Provide for The Secondary *In One Way* ,  
ερων αλλως , γαρ μεν ψυχη λεγεται προνοειν των δευτ  
while Intellect is also said to Provide for The Secondary *In Another Way* .  
δε νους και  
αλλως ,  
Whereas The Divine Providence that is Prior to Intellect is also Superior to  
both of These ;  
δε ο θεος προ νο  
υ και υπεροχην ανφοτερων τουτων :  
and thus on the one hand , The Way of The Providence of The Sublunary  
Divine Selves  
P77 και μεν η  
των υπο σεληνηνητων θεων αυτων  
Exists on the one hand , *In One Way* (by Becoming) ,  
μεν  
αλλη  
while on the other hand , The Providence of Those that are in Heaven *Is In*  
*Another Way* ,  
των εν ουρανω αλλη , η  
and furthermore on the one hand , since there are The Many Orders Beyond  
The Kosmos ,  
και μεν  
αι πολλαι ταξεις επεκεινα του κοσμου ,  
thus on the other hand , The Way of The Providence is Different According  
to Each Order .  
5 δε ο τροπος της προμηθειας εξηλλ  
ακται καθ' εκαστην .

*The Pythagorean Symbol for **Health** / **Sanity**  
Harmonizing with  
The Full Complement of **Goodness** / **Excellence** / **Virtue***



As Excellently Exemplified by Socrates of Athens  
The Son of Sophroniscos and Phaenarete  
14 Nov 2022

### Chapter 16 - ις

Surely then , after these we shall connect the third of the puzzles to the  
former ones ,  
οις εμπροσθεν ,                      δη                      επι τουτοις καταδησωμεθα Το τριτον των βροβληματων τ  
and we shall contemplate in what way we shall take-up The Un-  
Changeability in The Gods  
και                      θεωρησωμεν                      οπως                      παραληψομεθα                      το                      α  
τρεπτον                      επι των θεων  
who Lead/Guide/Bear All According to Justice (**Laws 905D-907B**) and who  
αγοντων                      παντα                      κατα                      δικην  
και  
in Their Providential-Care of All Others , including even the mutations of  
human affairs ,  
10 εν                      τη προνοια των απαντων αλλων                      τε και δη και                      εξισταμενων των α  
νθρωπινων  
do not in any way subvert The Boundary nor The Undeviating Rectitude of  
Justice .  
μηδ' οπωσιουν σαλευοντων τον ορον μηδε της ακλινους της ορθοτητος τα  
υτης .  
Therefore , I surely believe that this is indeed quite-clear to everyone ,  
καταφανες                      Παντι                      ουν                      δη                      οιμαι                      τουτο                      γε  
that *Everywhere* that That which Governs According to Nature (**Republic**  
**342E**) ,  
φυσιν                      εκασταχου                      οτι                      το                      αρχον                      κατα  
by Having-in-Mind The Good-Daimon-State/Happiness of Those that are  
Being Governed ;  
των                      εχον                      της                      ευδαιμονιας  
αρχομενων

in this way makes The Logos of All Those being Governed  
ταυτη ποιουμενον τον λογον συμπαντα διοικουμε  
νον  
 The Leader and Guide in Relation to That which Is Best .  
 15 ποδηγετει και κατευθυνει προς το  
αριστον .  
 For neither does The Pilot who Rules the Sailors and the Ship  
γαρ ουτε αν κυβερνητης αρχων ναυτων  
και νεως  
 have any other more-prior goal than The Preservation of Those that sail *and*  
 the Ship ,  
σχοιη τι αλλο προηγουμενον τελος η την σωτηριαν των εμπλεοντων και του  
σκαφους ,  
 nor does The Physician who is in Charge of The Care of the diseased ,  
 endeavor to do  
ουτε ιατρος επιμελητης νο  
σουντων επιχειρει πραττειν  
 anything other at all , whether there is need to cut or to administer some  
 medicine ,  
τινος αλλου παντα καν δεη τεμνειν καν  
φαρμακευειν ,  
 surely then , except for The Sake of The Health of Those that are under His  
 Care ,  
 20 δη η ενεκα της υγειας  
των προνοουμενων ,  
 nor would a General or a Guardian say that they Look/Aim at any other  
 End/Target  
ουτε αν στρατηγος η φυλαξ φησειεν βλεπειν προς  
αλλο τελος  
 than the Guardian Looking to the Freedom of Those being Guarded ,  
η ο μεν την ελευθεριαν  
των φρουρουμενων  
 and the General Looking to the Freedom of Those being Commanded ;  
ο δε την  
των στρατηγουμενων :  
 nor will any Other who has been Appointed/Stationed to Lead and Oversee  
 any Others  
ουδ' ουδεις αλλος των τεταγμενων ηγεισθαι και π  
ρονοειν ωντινωνουν  
 eagerly attempt to subvert The Good of those that follow ,  
 P78 σπουδαζει ανατρεπειν το αγαθον των επο  
μενων ,  
 concerning which Good and with a view to which Good ,  
εφ ω και  
ου  
 They must Aim and Dispose *Everything* belonging to those whom they  
 Govern .  
δεοντως στοχαζομενος και διατιθησι τα απαντα τετακται των αρχομεν  
ων .

Now then if we agree that The Gods are The Leaders of The Wholes (**Laws**  
**900D**)

τοιουν Ει συγκεχωρηκαμεν τους θεους ειναι ηγεμονας των ολων



and that The Providence of Selves Extends/Reaches-out to All by Being  
 Good  
 και την προνοιαν αυτων διατεινειν επι  
 παντα οντων αγαθων  
 and if we agree that They Possess Every Excellence/Virtue , then how is it  
 possible  
 5 και ωμολογηκαμεν εχοντων πασαν αρετην ,  
 τις μηχανη  
 that Selves could neglect The Good-Daimon-State of Those under Their  
 Providential Care ?  
 αυτους αμελειν της ευδαιμονιας των  
 προνοουμενων ;  
 Or in what way could Selves be inferior in Their Providence to other  
 leaders  
 Η πως εξουσιν ελαττον εν τη προνοια  
 των αλλων ηγεμονων  
 of those that are subordinate , if indeed on the one hand , The Gods Always  
 Look/Aim at  
 των καταδεεστερων , ειπερ μεν  
 οι αι αποβλεπουσι προς  
 That which Is Best for The Governed , and Establish This as The Goal of All  
 Their Leadership ,  
 το βελτιστον των αρχομενων και τιθενται τουτο τελος συμπασ  
 ης της ηγεμονιας ,  
 while on the other hand , human-beings overlook the good of the people and  
 embrace/welcome  
 10 δε οι παρορωσι το αγαθον των α  
 νθρωπων και ασπαζονται  
 vice rather than Virtue by being deceived/perverted by the gifts of the  
 wretched/depraved ?  
 το κακιαν μαλλον αρετης παρατρεπομενοι τοις δωροις των  
 μοχθηρων ;  
 Therefore whether you are entirely willing to call Selves Leaders , or Rulers  
 , or Guardians ,  
 15 ετε παντως εθελεις καλειν αυτους ηγεμονας ετε  
 αρχοντας ετε φυλακας  
 or Fathers , None of These Names will fail to Bring-to-Light Their Divine  
 Nature .  
 ετε πατερας , ουδενος των τοιουτων ονοματων ενδεες φανησεται το θειο  
 ν .  
 For All that is Venerable and Honorable Subsist Primarily in Those ;  
 15 εν εκεινοις : γαρ Παντα τα εστιν σεμνα και τιμια πρωτως  
 And thus without a doubt on account of This Logos , here also ,  
 και δηπου δια  
 τουτο κανταυθα  
 surely then Some are Naturally More-Venerable and Honorable than  
 others ,  
 δη αλλα κατα φυσιν σεμνοτερα και τιμ  
 ιωτερα αλλων ,  
 by The Logos that Some bear The Final Likeness of The Gods .  
 διοτι φερεται εσχατην απε  
 ικασιαν των θεων .

What else should we also say ?

Και λεγειν ;

τι δει

For I believe that we hear Paternal and Guardian and Leading  
Apollonic/Healing Powers

20 γαρ οιμαι ακουομεν τε πατρικας και φρουρητικας και ηγεμονικας και παιωνειους δυ  
ναμεις

are being Celebrated by those who are wise in Divine Concerns (Chaldean  
Oracles) .

των υμνημενας των σοφων τα θεια

Thus on the one hand , how is it possible that The Likenesses of The Gods  
which exist

ωλα ουν των θεων μεν Τις μηχανη τα ειδ  
εχοντα

According to Nature Provide for The Good-Management of Those which  
they Govern

των κατα φυσιν προνοειν της ευθιμοσυνης  
αρχομενων

by Aiming at The End that is Adapted/Proper for Selves , whereas on the  
other hand ,

στοχαζομενα τελους του προσηκοντος αυτοις ,  
δε

The Divine Selves , from whom there Is The Whole Good and The Truly-Real  
Virtue and

25 τους θεους αυτους , παρ' οις ουσα το ολον αγαθον και η οντ  
ως αρετη και

The Flawless Life , should not Direct Their Leadership to the virtue and vice  
of humans ?

ο απημων βιος , μη κατευθυνειν την ηγεμονιαν προς την αρετην τε και κακιαν των ανθ  
ρωπων

And how then can it be admitted that on the one hand , Virtue is Victorious

**P79** και οπως παρεξουσιν μεν  
αρετην νικωσαν

while on the other hand , vice is Vanquished in The All , since on the one  
hand ,

, αλλα μεν δε κακιαν ηττωμενην εν τω παντι

The Measures of Justice are utterly-destroyed by the worship of the  
depraved ,

των μοχθηρων τα μετρα της δικης διαφθειρειν ταις θεραπειαις

and thus on the other hand , subvert The Boundary of Impartial/Steadfast  
Knowledge ,

ακλινους δε ανατρεπειν τον ορον της  
επιστημης ,

and furthermore make the gifts of vice appear more honorable than The  
Pursuits of Virtue ?

5 δε κατα- τα δωρα της κακιας -φαινειν προτιμωτερα των επιτηδευματων τη  
ς αρετες ;

For then-without-a-doubt this way of Providence is not Profitable for these  
leaders

γαρ δηπου ουτος ο τροπος της προνοιας Ουτε συννοι  
 σει τοις ηγεμοσιν  
 nor for those who follow selves ; for on the one hand , there will be no  
 liberation  
 ουτε τοις επομενοις αυτοις : γαρ μεν ε  
 σται ουκ απαλλαγη  
 from missing-The-Mark for those who have become depraved , by always  
 trying  
 των αμαρτηματων τοις γενομενοις κακοις  
 αι επιχειρουσιν  
 to anticipate/circumvent Justice , and overturn The Measures of That which  
 is Due/Deserved ,  
 10 προκαταλαμβανειν την δικην και παρατρεπειν των μετρων της  
 αξιας ,  
 thus on the other hand , it will become necessary , that they must take aim ,  
 δε αναγκαιον  
 , τοις στοχαζεσθαι  
 which is not Lawful to claim , at the vice of those under their care ,  
 ο μη θεμις ειπειν , της κακιας τω  
 ν προνοουμενων ,  
 and thus on the one hand , they must neglect The True  
 Preservation/Salvation of Selves ,  
 και μεν αμελειν της αληθιν  
 ης σωτηριας αυτων ,  
 and accordingly on the other hand , be the causes of only shadowy-outlines  
 of goods ,  
 αρα δε υπαρχειν αιτιους μονως  
 εσκιαγραφημενων αγαθων ,  
 and furthermore , This All and The Whole Kosmos will be filled with  
 confusion and disorder ,  
 15 δε τουτο το παν και τον ολον κοσμον επιπλασθαι ατα  
 ξιας και ταραχης ,  
 with only incurable depravity remaining , and thus being possessed by the  
 likes  
 της ανιατου μοχθηριας μενουσης , και εχ  
 ειν την ομοιαν  
 of those that utterly destroy badly governed cities .  
 ταις διαφθοραν κακως πολιτευομεναις των πολεω  
 ν .  
 Although how is it not All-Perfectly Impossible ,  
 Καιτοι πως ου παντελως  
 αδυνατον  
 that the parts be *more governed* According to Nature than The Wholes , and  
 that  
 των ολων τα μερη μαλλον διοικεισθαι κατα φυσιν  
 και  
 human-affairs be more governed than The Divine , and images than Their  
 Primary Causes ?  
 τα ανθρωπινα των θειων και τα ειδωλ  
 α των πρωτουργων αιτιων ;  
 So that if on the one hand , Humans were to Correctly Provide for Ruling of  
 Humans  
 20 Ωστ' ει μεν ανθρωποι ορθως προνοουσιν  
 αρχοντες ανθρωπων

by honoring some , while dishonoring others , while *Everywhere* Rightly-  
Guiding  
και τιμωντες τους μεν ατιμαζοντες τους δε και πανταχου κατ  
ευθυνοντες  
the works of vice by The Measures of Excellence , then it is also much more  
necessary  
τα εργα της κακιας τοις μετροις της αρετης , και  
πολλω αναγκη  
that The Gods Be The Prior Un-Changeable Leaders of The Wholes .  
τους θεους ειναι προτερον ατρεπτους ηγεμονας τ  
ων ολων .  
For Human-beings are also Allotted This Virtue *through* The Likeness to The  
Gods .  
25 γαρ ανθρωποι Και ελαχον ταυτην αρετην δια την ομοιοτητα  
προς θεους .  
Whereas on the other hand , if we were also to agree that humans who  
utterly-destroy the Safety  
δε ει και ομολογησομεν ανθρωπω  
ν διαφθειροντας την σωτηριαν  
and Well-being of those whom they govern are more like the providence of  
the Gods ,  
**P80** και το ευ τους των αρχομενων μαλλον απεικονιζεσθαι την προνοι  
αν των θεων ,  
then we shall at-once fail-to-notice The Truth Concerning The Gods  
ομου λησομεν την αληθει  
αν περι θεων  
and The Wholly Hidden Superiority of Virtue (**Republic 617E**) .  
και την αρδην αφανιζοντες υπεροχην αρετες .  
For I believe that This is Quite-clear to All ; that surely then That which is  
More Like The Gods  
γαρ οιμαι Τουτο καταφανες παντι , οτι δη το  
ομοιοτερον τοις θεοις  
has more of The Good-Daimon-State-of Being than those that are deprived  
of Selves  
μαλλον ευδαιμονει των  
εστερημενων αυτων  
through Unlikeness and Estrangement/Difference .  
5 οστητος . δι' ανομοιοτητος και αλλοτρι  
So that if on the one hand , in This Place also The Indestructible and  
Impartial/Steadfast  
Ωστ' ει μεν κανταυθα το αδιαφθ  
ορον και ακλινες  
Idea of Providence is held in Honor , surely then without a doubt  
ειδος της προνοιας τιμιον ,  
δηπου  
will The Idea of Providence be held in Honor in a Much Greater Way Among  
The Gods !  
πολλω μειζονως παρα τοις θεοις : εντιμότερον  
Whereas on the other hand , if mortal gifts are more venerable  
δε ει τα  
θνητα δωρα σεμνότερα

than The Divine Measures of Justice among Them ,  
 των θειων μετρων της δικης πα  
 ρ' ΕΚΕΙΝΟΙΣ ,  
 therefore so also will earthborn gifts be held in more honor  
 10 και αν γηγενη τα ειη  
 than The Olympian Goods among humans (**Laws 727E**) ,  
 των Ολυμπιων αγαθων παρ' ανθρωποις  
 and the flatteries of vice will be held in more honor than The Works of  
 Excellence  
 και τα θωπευματα της κακιας  
 των εργαων της αρετης  
 in Relation to a More Perfect State-of-Good-Daimonship/Happiness .  
 ευδαιμονιαν προς τελεωτερα .

17 November 2022

## Chapter 17 - ιξ

In **The Laws** on the one hand , Plato delivers to us through these  
 demonstrations  
 εν Νομοις μεν ο Πλατων παραδεδωκεν ημιν  
 δια τουτων των αποδειξεων  
 The Hyparxis and The Providential Care and The Unchangeable Energy of  
 The Gods  
 15 Την υπαρξιν και κηδεμονιαν και την ατρεπτον ενεργ  
 ειαν των θεων  
 Being-Extended to All ; which are surely then on the one hand , Common to  
 All The Gods ,  
 διατεινουσαν επι παντα : α εστιν δη μεν  
 κοινα απασι τοις θεοις  
 while on the other hand , are Most-Original and Most-Primary According to  
 Nature  
 δε αρχικωτατα και π  
 ρωτιστα κατα φυσιν  
 in The Doctrine/Teaching of Selves .  
 εν τη διδασκαλια  
 αυτων .  
 For **The Self Triad** (Chaldean Oracles) Extends Her Light as far as the  
 most partial among  
 γαρ η αυτη τριας διηκουσα φαινεται Μεχ  
 ρι των μερικωτατων εν

The Divine Orders ; Originating from On-High from The Hidden/Occult  
Genera of Selves ;

20 τοις θεοις διακοσμοις ανωθεν απο των κρ  
υφίων γένων :

and since **The Hyparxis** of The Idea-of-The-One Is also **The Power** which  
Providentially

και γαρ υπαρξις ενοειδης και δ  
υναμις προνοη-

Takes Care of All Secondary Natures and **The** Steadfast and Unchangeable  
**Intellect**

-τικη των απαντων δευτερων και αλκινης και  
ατρεπτος νους

Exists in All The Gods that are both Prior to The Kosmos and in Those In  
The Kosmos .

εστιν εν απασι τοις θεοις τε προ του κοσμου και τοις  
εν τω κοσμω .

Then in turn , in the **Republic (378E)** , in order that we may grasp from  
Another Source

δε Παλιν εν Πολιτεια αντιλαμβομεθα  
απ' αλλης αρχης

The Logos' of The Gods Being-demonstrated . For surely then Selves are  
also Common

25 θεολογικων αποδειξεων . γαρ δη  
αυται εισι και Κοιναι

to All The Divine Orders by also *Similarly Extending* to All The Guidance  
about The Gods

**P81** παντων των θειων διακοσμων και ομοιως διατεινουσιν εις απασαν την υφηγησιν πε  
ρι θεων

and to Bring-to-Light for us The Truth Connected-with The Logos spoken  
before .

και εκφαινουσιν ημιν την αληθειαν συνεχη τοις  
προειρημενοις .

Now then , in The 2nd Book of the **Republic (379A-383C)** , surely then  
Socrates underlines

τοινυν Εν τω δευτερω της Πολιτειας  
δη ο Σωκρατης υπογραφων

certain types/kinds of Logos about The Gods that are Directed to  
mythological-fictions ,

5 τινας τυπους θεολογικους τ  
οις μυθοπλασταις ,

by calling-forth The Pupils/Nurslings of Himself to be cleansed of dramatic  
poetry

παρακαλυομενος τοις τροφιμοις εαυτου καθαρευειν της δραματουργιας ποιητ  
ικης

and of those tragic feelings which some people do not hesitate to assign to  
The Divine ,

και των εκεινων τραγικων παθηματων α τινες ουκ ωκνησαν προσφερειν τ  
ω θειω ,

that The Secret Initiations into The Mysteries concerning Selves Conceal in  
these as if in veils ,

την απορρητον μυσταγωγίαν περι αυτων κρυπτοντες εν τουτοις ωσπερ παραπ  
ετασμασι ,

10             $\delta\eta$  ουν            ὥσπερ εἶπεν ,            ὑψηλοῦμενος    τῆς τυποῦς καὶ νομοῦς  
                 θεομυθίας  
                 which surely then also includes this that is apparent , and The Inner  
                 Concealed Scope presented

εν τοις πλασμασι περι θεων      εστοχασμενον του καλου      του και  
 κατα      φυσιν ,  
 which on the one hand , He thinks is Valuable to First Bring-to-Light  
 Concerning

15           θεων           και           κατα           την           αδιαστροφον           εννοιαν           της α  
γαθοτητος αυτων ,  
that on the one hand , Selves are The Producers of ***ALL*** that is Good , and on  
the other hand ,

ουδενος ποτε αιτιους ουδενι κακ  
 ου των οντων :  
 Then Second of All , that Selves are Unchangeable According to Ousia ,  
 δευτερον αυτους αμεταβλητους

20 μητ' ειναι ποιητικους του μεγιστου κακου , ψευδους , εν η λογοις  
η εργοις ,  
or by either error or folly .  
και η πλανεης και ανοιας .

δη  
 ὧν ἐχει δυο συμπερασματα ,  
 that The Gods are not the cause of defects

ων των αγαθων :  
Then in turn in a similar Way , The Second Law has two different  
conclusions ;

δε αυ παραπλησιως ο δευτερος διτ  
 τα ετερα αττα  
 and these are , that Every Divine Being is Unchangeable ,  
 25 ταυτα το παν το θειον ειναι  
 αμεταβλητον ,  
 and are Established Free from falsehood and of artificial diversity .  
 και ιδρυσθαι καθαρων το ψευδους και μεμηχανημενης ποικ  
 ιλιας .  
 Now then , All The Demonstrations Depend upon These **Three** Common  
 Insights  
 τοινυν Παντα τα δεικνυμενα ηρτηται τουτων τριων κ  
 οινων εννοιων  
 Concerning The Divine ; such as The Goodness , The Steadfastness and The  
 Truth ;  
**P82** περι το θειον , της αγαθοτητος , της αμεταβλη  
 σιας , της αληθειας :  
 for The Primary Ineffable Fountain of Goods is also From Selves ,  
 γαρ η πρωτιστη και αρρητος πηγη των αγαθων και παρ' α  
 υτοις ,  
 and Eternity also Possesses In The Same Way The Cause of The Power of  
 Self ,  
 και ο αιων και εχουσης ωσαυτως ο αιτιος της  
 δυναμεως αυτης ,  
 including The Primary Intellect ,  
 και ο πρωτιστος  
 νους ,  
 which is The Self Beings and The Truth in The Truly-Real Beings .  
 5 ος εστιν τα αυτα οντα και η αληθεια εν τοις οντως  
 ουσιν .

19 November 2022

## Chapter 18 - ιη

Now then , must not That which is Defined  
 τοινυν αναγκη ουκ To α  
 φοριζον  
 by The Hyparxis and The Whole Ousia of Itself in The Good ,  
 την υπαρξιν και την πασαν ουσιαν εαυτου εν τ  
 ω αγαθω  
 and which Introduces/Leads-forth The All by Its Self Existence ,  
 και παραγον τα παντ  
 α τω αυτω ειναι ,  
 on the one hand , be Productive of All that is Good ,  
 μεν ειναι παρεκτικον π  
 αντος αγαθου ,  
 and on the other hand , of nothing that is harmful/defective ?  
 10 δε ουδενος  
 κακου ;



For if on the one hand , *A Certain One* was Primarily Good which is not  
Divine ,  
ως αγαθον γαρ ει μεν τι ην πρωτ  
ο εστι μη θεος ,  
then perhaps someone might declare to us that The Divine is indeed The  
Cause of Goods ,  
μεν ισως τις αν απεφηνε ημιν το θειον  
αιτιον αγαθων ,  
whereas The Divine is not The Producer of All The Goods for The Beings .  
αλλ' ειναι ουχ χορηγον απαντων των  
αγαθων τοις ουσιν .  
But if on the other hand , not only Is *Each One* of The Gods Good , since  
Ει δε μη μονον εκαστος  
των θεων αγαθος , αλλα  
That which Is Primarily both The Idea of The Good and Productive-of-Good  
is God  
15 το πρωτως και αγαθοειδες και  
το αγαθουργον θεος  
(for by Being Primarily Good , Self will not be Second after The Gods ,  
(γαρ ον πρωτως αγαθον , αν ου ειη δευτερ  
ον μετα θεους ,  
surely then by The Logos that *Everywhere* , Those that Subsist Secondarily ,  
δη διοτι πανταχου τα  
υφισταμενα δευτερω  
Receive The Characteristic of Their Hyparxis from The Beings that Subsist  
Primarily) ,  
υποδεχεται την ιδιοτητα της υπαρξεως παρα των οντων  
πρωτως) ,  
therefore it is Wholly Necessary that The Divine must also Be The Cause of  
Goods ;  
ειναι αιτιον παντως αναγκη το θειον και  
αγαθων ,  
All Such Goods that Proceed into Secondary Descents , even as far as the  
last .  
20 οσα προεισιν εις δευτερας υποβασεις και  
μεχρι των εσχατων .  
For just as The Power that is The Cause of Life Provides-Subsistence to All  
Life ,  
γαρ Ως η δυναμις αιτια της ζωης υφισ  
τησι πασαν ζωην ,  
and just as The Power which is The Cause of Knowledge Provides All  
Knowledge ,  
ως η πασαν γνωσιν ,  
της γνωσεως  
and just as The Power which is The Cause of Beauty Provides Everything  
that is Beautiful ,  
ως η παν το καλον του καλου  
including That which is established in The Logos' and All That which is in  
the phenomena ,  
τε το ιδρυμενον εν λογοις και οσον τοιουτον  
εστιν εν τω φαινομενω

for Each One of The Primary Causes Produces All Those that are Like from  
Itself and Binds

25 γαρ εκαστος των πρωτουργων αιτιων παραγει παντα τα ομοια αφ' εαυτου και ανε  
δησατο

The Singular Underlying-Reality of Those that Subsist According to One  
Idea to Self .

**P83** την μιαν υποστασις των υφεστηκοτων καθ'  
εν ειδος εις αυτο ,

I believe that also in The Self/Same Way The Most Primary and Most  
Original Hyparxis

οιμαι και τον αυτον τροπον η πρωτιστη και  
αρχηγικωτατη υπαρξις

of The-Idea-of-The-Good and of Those that are Good

των αγαθων ενοειδης και  
Establishes In Herself and About Herself At-Once

ομου ιδρυσατο εν εαυτη και περι εαυτην  
The Causes and The Comprehensions of All The Goods ,

5 αγαθων , τας αιτιας και τας περιοχας απαντων των  
and since there is not one of The Beings that are Good ,

αγαθον και εστι ουδεν των οντων  
which does not possess Such A Power from Self ,

υτης , ο μη κεκτηται τοιαυτην την δυναμιν παρ' α  
nor That-which-is-Productive-of-Good , which by Being-Turned-about to Self

ουδε αγαθουργον , ο  
επιστρεφον προς αυτην  
does not Participate of This Cause .

μη μεταλαγχανει της ταυτης αιτιας .  
For All The Goods are Produced and Perfected and Preserved from That

Source ;

γαρ Παντα τα αγαθα και παραγεται και τελειουται και σωζεται  
εκειθεν ,

including The Singular Series and Order of Whole Goods that Depend on  
That Fountain !

10 και η μια σειρα και ταξις των ολων αγαθων ανηρτηται εις εκειν  
ην την πηγην .

Accordingly then , through The Self Cause of The Hyparxis are All The  
Divine Goods

αρα Δια την αυτην αιτιαν της υπαρξεως εισιν πα  
ντων οι θεοι αγαθων

Provided and none of the defects ; for That which is Primarily Good

πρωτως αγαθον χορηγοι και ουδενος των κακων : γαρ το  
also Provides Subsistence to Every Good from Itself ,

και υφιστησι το παν αγα  
θον παρ' εαυτου

and is not the cause of a share/portion that is opposed in relation to Self ;

και εστιν ουκ αιτιον μοιρας της εναντιας  
προς αυτο ,

and since That which is Productive of Life is not the cause of the  
 lack/deficiency of Life ,  
 15 και επει το παρεκτικον ζωης εστι ουκ αιτιον  
 αζωιας ,  
 and That which is Productive of Beauty Transcends the nature  
 και το ποιητικον καλλους εξηρ  
 ηται της φυσσεως  
 which is void of beauty and deformed , and the causes of this deficiency .  
 ακαλλους και αισχρας και των αιτιω  
 ν ταυτης .  
 And now then it is not Lawful that That which Primarily Provides-  
 Subsistence  
 Και τοινυν ου θεμις το πρ  
 ωτως υποστατικον  
 be the cause of opposite offspring , since The Nature of Goods Proceeds  
 ειναι αιτιον των εναντιων γεννηματων , αλλ' η φυσις των αγαθων πρ  
 οεισιν  
 from That Source Flawlessly and Un-Blended and of One Solitary Idea .  
 20 εκειθεν αχραντως και αμιγης και  
 μονοειδης .  
 And on the one hand , The Divine Cause of Goods is Established Eternally in  
 Itself ,  
 Και μεν το θειον αιτιον των αγαθων ιδρυται  
 διαιωνιως εν εαυτω ,  
 Extending to All Those that are Secondary The Participation of Goods that  
 are Free of ill-will .  
 προτεινον πασι τοις δευτεροις την μετουσιαν των αγαθων  
 αφθονον :  
 Whereas on the other hand , Some of The Participants Keep Their  
 Participation Undeified  
 δε τα μεν των μετεχοντων φυλατ  
 τει την μεθεξιν ακηρατον  
 by receiving Their Innate Good in Pure Bosoms by Possessing an Abundance  
 of Power  
 25 υποδεξαμενα το οικειον αγαθον εν καθαροις κολποις δια εχει περιουσιαν δυναμε  
 ως  
 of The Share/Portion of The Goods that are Adapted to Selves .  
 την μοιραν των αγαθων προσηκου  
 σαν αυτοις ,  
 While Some Selves which are arranged among the last of The Wholes  
 δε τα μεν αυτα τεταγμενα εν  
 εσχατοις των ολων  
 in every way Benefit of The Goodness of The Gods According to The Nature  
 of Selves  
 παντως απολαυει της αγαθοτητος των θεων κατα τ  
 ην φυσιν αυτων  
 (for it is not possible for those that are all-perfectly without-a-share of The  
 Presence  
 P84 (γαρ ειναι ουδε δυνατον τα παντελως αμοιρα  
 της παρουσιας  
 of The Good to subsist among The First) ; but receiving Such A Flow as  
 This ,

του αγαθου υποστηναι ουδε την πρωτην) , δε δεξαμενα την τοι-απορροην  
 -αυτην ,  
 they neither Naturally Preserve The Gift which Reaches-down to Selves ,  
 Pure and Unmingled ,  
 ουτε πεφυκε τηρειν την δοσιν καθηκουσαν εις αυτα  
 ακραιφνη και αμικτον  
 nor do they Retain their Innate Good in a Stable Way and Always in The  
 Same Way ,  
 5 ουτε κατεχειν το οικειον αγαθον μονιμως και αι  
 ωσαυτως ,  
 but they become weak and partial and material and are filled with a lack of  
 Vitality  
 αλλ' γενομενα ασθενη και μερικα και ενυλα και αναπλησθεντα αζω  
 ιας  
 of their subject , and thus on the one hand , they substitute the lack of order  
 for Order ,  
 της υποκειμενης , μεν παρυφιστησι τη  
 ν αταξιαν τη ταξει ,  
 and on the other hand , the lack of Logos for The Logos ,  
 λογιαν δε την α  
 τω λογω ,  
 and thus they substitute for Virtue the opposite to This , vice .  
 δε τη αρετη την εναντιαν προς  
 ταυτην κακιαν .  
 And on the one hand , Each One of The Wholes is Exempt from a deviation  
 like this ,  
 10 Και μεν εκαστος των ολων εστι εξηρημενον της παρατρ  
 οπης τουαυτης ,  
 for Those that are more Perfect in Selves always Prevail According to  
 Nature ;  
 των τελειοτερων εν αυτοις αι κρατουντων  
 κατα φυσιν :  
 whereas on the other hand , partial natures always step out of Wholes into  
 Multitude through  
 α των ολων εις πληθος δε τα μερικα αι εκβαινοντ  
 δια  
 the lessening of The Power and division and interval ,  
 της υφεσιν της δυναμεως και μερισμον και διαστ  
 ασιν ,  
 on the one hand , by obscuring The Participation of Good ,  
 μεν αμυδροι την  
 μεθεξιν του αγαθου ,  
 while on the other hand , by substituting the opposite into the mixture for  
 The Good  
 δε παρυφιστησι το εναντιον εν  
 τη μιξει προς το αγαθον  
 which is also vanquished by the mixture . For in This Place (**Republic**  
**351C**) , it is not  
 15 και κρατουμενον διαπλοκη . γαρ ενταυθα  
 Ουδε  
 Lawful for that which is defective to subsist unmixed and all-perfectly  
 destitute of The Good ;  
 θεμιτον το κακον υποστηναι αμιγες και παντελω  
 ς ερημον του αγαθου ,

since if that which is like this is harmful to a part , yet it is indeed  
 , αλλ' ει το τοιονδε κακον τω μερει  
 , γε  
 Entirely Good for The Whole and The All ; for The All is Always In A Good  
 Daimon State ,  
 παντως αγαθον τω ολω και παντι : γαρ το παν αι  
ευδαιμον  
 and to Always Consist of Perfect Parts (**Timaeus 34B**) which are also  
 According to Nature ;  
 και αι εχοντων εκ τελειων μερων εστι  
 και κατα φυσιν :  
 since that which is beside Nature is always harmful to partial natures ,  
 20 δε το παρα φυσιν ην αι κακο  
 ν τοις μερικois ,  
 and so is deformity , and the lack of symmetry and the perversion/deviation  
 and  
 και το αισχρον και το ασυμμετρον και η  
 παρατροπη και  
 the parallel-existence (Proclus' **ET P63**, Com **1st Alc 118-119**, Com **Parm**  
**1190**) in these .  
 η παρυποστασις  
εν τουτοις .  
 And since on the one hand , that which destroys is itself also destroyed  
 (**Phaedo 102-103**)  
 Και γαρ μεν το φθειρομενον εαυτω και φθ  
 ειρηται  
 by being displaced by Its Innate Perfection , since The All is Incorruptible  
 and Indestructible ;  
εξισταται της οικειας τελειοτητος , δε τω παντι εστι αφθαρτον κ  
 αι ανωλεθρον :  
 and just as on the one hand , everything that is being deprived of The Good  
 and The Innate  
 και ως μεν παν το στερισκομενον  
 του αγαθου και την οικειαν  
 Subsistence in relation to self , is deprived through a lack of  
 power/imbecility of nature ;  
 25 υποστασιν προς αυτο εστερηται δι'  
 ασθενειαν φυσεως ,  
 so also on the other hand , is The Part of All Good for The Whole .  
ως και δε εστιν του μερος πα  
 ντος αγαθον τω ολω .  
 For neither is it possible for a lack of vitality nor ugliness/deformity and a  
 lack of Measure ,  
**P85** γαρ ουτε δυνατον αζωιαν ουδε αισχροτητα  
 και αμετριαν ,  
 nor can poverty/destitution be inserted into The All as a Whole ; since The  
 Whole of Number  
 ουτε στερησιν παρεμπιπτειν τω παντι ολως , αλλ'  
 ο συμπας αριθμος  
 is Always Perfect by Being-Held-Together by The Goodness of The Wholes ,  
 αθοτητι των αι τελειος συνεχομενος τη αγ  
ολων ,

and Life is Present Everywhere , including both existence and The Perfect Existence ,

και ζωη παρεστι πανταχου , και το ειναι και  
το τελειοις ειναι ,

insofar as Each One Helps-Fill The All .

5 αν . καθ' οσον εκαστα συμπληροι το π

Thus on the one hand , just as we have said , The Divine is The Cause of All that Is Good ;

ουν μεν ωσπερ ειρηται το θειον εστιν  
αιτιον παντων των αγαθων ,

whereas on the other hand , the parallel-existence of deficiency does not Subsist from Power ,

δε η παρυποστασις των κακων  
ουκ υφεστηκεν εκ δυναμεως ,

but from a lack of power (**Republic 351A**) of those that Receive The Illuminations of The Gods ,

αλλ' εκ της ασθενειας των δεχομενων τας  
ελλαμψεις των θεων ,

nor does deficiency or lack of power exist in The Wholes , but in those that are partial , nor yet

ουδε εν τοις ολ  
οις , αλλ' εν τοις μερικοις , ουδε

in All these ; for also on the one hand , The First of Those that are Partial , including

10 εν απασι τουτοις . γαρ και μεν τα πρωτιστα των μερικ  
ων και

The Intellectual Genera are Eternally The Idea of The Good ; while on the other hand ,

νοερα γενη εστιν διαιωνιως αγαθοειδη :  
δε

The Middles which also Energize According to Time by Weaving-together

συμπλεκοντα τα μεσα και ενεργουντα κατα χρονον

The Participation of The Good According to the Mutation and Motion of Time ,

αι κινησει την μεθεξιν του αγαθου κατα τη μεταβολη κ  
αι κινησει χρονον

are un-able to Keep The Gift of The Gods Immovable and of A Singular and Simple Idea ,

αδυνατει διαφυλαττειν την δοσιν των θεων ακινητον και μονο- και απλ  
ην -ειδη ,

while on the one hand , overshadowing The Simplicity of **Self** by The Variety of Selves ,

15 μεν παρασκιαζοντα το απλουν αυτης  
τω ποικιλω εαυτων ,

then by overshadowing The Singular Idea by The Many Ideas ,

δε το μονοει  
δες τω πολυειδει ,

then furthermore by overshadowing The Pure with The Blending-together ;

ακηρατον τω δε συμμιγει το

for which Logos Middles do not Subsist of The Pure First Genera , nor do  
They Possess  
ν γενων , ουδε ην ουδε υποσταντα εκ των ακηρατων πρωτω  
The Simple Ousia nor The Singular-Ideal Powers , but are composed of  
Their opposites ,  
την απλην ουσιαν ουδε τας μονοειδεις δυναμεις , αλλ' συμφυομενας εξ εν  
αντιων ,  
as Socrates says somewhere in the **Phaedrus (246B)** .  
20 ως ο Σωκρατης φησιν που εν τω Φαιδρω .  
Whereas the last of partial natures are also material and thus without a  
doubt they deviate  
δε Τα εσχατα και ενυλα  
δηπου παρατρεπει  
in much greater way from their Innate Good ; for they are also mingled with  
a lack of vitality  
πολλω μειζονως το οικειον αγαθον : γαρ και συγκεκραται  
αζωια  
and have a subsistence that resembles an image , by being filled with much  
of non being ,  
και εχει υποστασιν την ειδωλικην , αναπεπλησμενα πολλο  
υ του μη οντος ,  
and subsist of those that are at odds , and also from circumstances that are  
changeable  
και υφεστηκε εκ μαχομενων , κακ των περιεστωτων  
μεταβαλλομενα  
and are dispersed throughout Time without ever ceasing , thus according to  
everything  
25 σκιδναμενα τον χρονον ουδεν αιει παυεται ,  
κατα παντα  
it is clear that they give-way to corruption and lack of symmetry and  
deformity and  
P86 δηλουντα ως εκδιδοται φθορα και ασυμμετρια και  
αισχροτητι και  
all-various mutations , not only by corrupting their energies , just as The  
Middles Prior to  
παντοιαις τροπαις , ου μονον κακυνομενα ταις ενεργειας , καθαπερ τα  
προ  
selves , since their powers and their ousias are filled with that which is  
besides Nature and  
αυτων , αλλα και ταις δυναμεσι και ταις ουσιαις αναμιμπλαμενα του παρα φ  
υσιν και  
with a material weakness . For those that become situated in an ill-disposed  
way ,  
της υλικης ασθενειας . γαρ Τα γενομενα χωρα εν  
αλλοτρια ,  
on the one hand , The Whole being-borne-along-with The Idea Rule the  
underlying nature ;  
5 μεν το ολον συνεπιφεροντα τω ειδει κρατει τη  
ς υποκειμενης φυσεως ,  
while on the other hand , by being displaced in turn to that which is partial  
δε  
αυ εις το μερικον εξισταμενα

from their Innate Wholeness , and participate of division and weakness and war and

απο της οικειας ολότητος , και μετασχοντα μερισμου και ασθeneias και πολεμου και

the separation which is the source of generation , they are necessarily all-variously changed .

της διαιρεσεως παντοιως μεταβαλλειν . γενεσιουργου αναγκαιον

Neither then , is each one of the beings All-Good (for then there would not be

10 Ουτ' ουν εκαστον των οντων παναγαθον (γαρ αν ου ην the Corruption and Generation of bodies , nor The Purification and Correction of Souls) ;

ι κολασις φθορα και γενεσις σωματος ουδε καθαρσις και (ψυχων) :

nor does defect exist among The Wholes (for then The Kosmos would not be ο κοσμος αν ου ην ουτε το κακον εν τοις ολοις (γαρ

A God In-A-Good-Daimon-State-of-Being (**Timaeus 34B**) , θεος ευδαιμων

if The Most Masterful were to subsist from imperfect parts) ; nor are The Gods

ουτε οι θεοι των κυριωτατων υφισταμενος εκ ατελων μερων) :

the causes of defects , in the same way that They are The Causes of Goods ; 15 αιτιοι των κακων , καθαπερ δη των αγαθων ,

since the weakness belongs to those who receive The Good

ομενων το αγαθον αλλ' η ασθeneia των δεχ

and the weakness that is in the Underlying-reality belonging to the last of selves ;

και η εν υποστασις εσχατοις αυτων :

nor is the defect altogether unblended with The Good that also has a parallel-existence among

ουτε το κακον οπωςουν αμικτον προς το αγαθον και παρ υφισταμενον εν

those that are partial , since this also Participates by holding-fast in a certain way

τοις μερικοις , αλλα τουτο και μετεχει κατεχομενον πως

to The Good Existence ; nor is it generally possible for any defect that is All-perfectly

ολως δυνατον το κακον παντελως τω αγαθω τω ειναι : ουθ'

destitute of All Good to have a Subsistence ; for that which is self-defective is even beyond

20 ερημον παντος αγαθου υποστηναι , γαρ το αυτοκ ακον και επεκεινα

that which in no way whatsoever exists ,



οντος , του μηδαμως  
 surely then , just as The Self-Good is Beyond That which All-Perfectly Is ;  
 neither is  
 δη ωσπερ το αυτοαγαθον του  
 παντελως οντος ; ουδε  
 any defect that exists in partial natures left altogether in a disordered way  
 (Rep 351A) ,  
 ακακτον , το εν τοις μερικοις αφειται  
 since even this , is Set-Aright by The Gods , and on the one hand , by These  
 Logos'  
 αλλα και τουτο κατευθυνεται παρα των θεων , και μεν  
 δια ταυτα  
**Justice** Purifies Souls from their depravity , while on the other hand ,  
 Another Order of Gods  
 η Δικη καθαρτικη ψυχαις εν της πονηριας , δε  
 αλλη τάξις θεων  
 Purifies the depravity in bodies . Therefore All are Turned-about According  
 to The Power  
 25 καθαρτικη της εν σωμασιν . δε Παντα επιστρεφεται  
 κατα δυναμιν  
 that is in Relation to The Goodness of The Gods ; and on the one hand , The  
 Wholes Abide  
**P87** προς την αγαθοτητα των θεων : και μεν  
 τα ολα μενει  
 within Their Innate Boundaries , including The Perfect and Beneficent  
 Genera of Beings ,  
 εν τοις οικειοις οροις , και τελεια και α  
 γαωουγα γενη των οντων ,  
 while on the other hand , those that are more partial and imperfect are  
 Adorned and Arranged  
 δε τα μερικωτερα και ατ  
 ελεστερα κοσμεται και ταττεται  
 as they should be , and they become stewards to The Fulfillment of Wholes ,  
 and  
 δεοντως και δουλειει τη  
 συμπληρωσει των ολων και  
 they are called-up to The Beautiful , and They are Changed , and They  
 Benefit *in every way*  
 5 ανακαλειται προς το καλον και μεταβαλλεται και απολ  
 αυει παντα τροπον  
 of The Participation of The Good , as far as Selves are Able .  
 της μετουσιας του αγαθου , καθ' οσον αυτο  
 ις δυνατον .  
 For nothing will be a greater Good for Each One than That which The Gods  
 Provide  
 γαρ Ουδεν αν γενοιτο μειζον αγαθον εκαστοις ων  
 οι θεοι ποριζουσι  
 to The Offspring of Themselves According to Measures ; but both All  
 Separately , and All  
 τοις γεννημασιν εαυτων κατα μετρα : αλλα και  
 παντα χωρις , και παντα

in Common , Receive as much a Share/Portion of Goods as Selves are able to Participate .

10 κοινή , υποδεχεται τοσαυτην μοιραν των αγαθων οσης αυτοις δυνατον μετεχειν .

If Some are Filled with Greater while others with lesser Goods , then The Power

δυναμιν Ει τα μεν πληρουνται μειζονων τα δε ελαττονων αγαθων , δε την

of The Recipients and The Measures of The Distribution must be held responsible ;

των δεχομενων και τα μετρα της διανομης αιτιατεον ,

for Different Goods are Adapted to Different Selves According to The Nature of Selves ;

γαρ αλλα προσηκει αλλοις κατα την φυσιν αυτων :

whereas The Gods Always Extend All The Goods , just as The Sun Always Emits Its Light ;

δε θεοι αιει προτεινουσιν παντα τα αγαθα , ωσπερ ηλιος α νισχων το φως :

for a Different Self Receives Its Light Differently According to The Order of Itself ,

15 γαρ αλλος δεχεται αλλως κατα την ταξιν εαυτου ,

and Self will not Receive a Greater Share of The Light than that which Self is able to Receive .

και αν ουκ δεχεται μειζον τοσουτον του φωτος ου δυναιτο δεξασθαι .

For All The Beings are Guided According to Justice ;

τα δικην , γαρ παντα τα οντα αγεται κα

and thus on the one hand , no aspect of The Good is absent ,

το αγαθον αποστατει , και μεν ουδενος

whereas on the other hand , The Good Is Present to Each Self

παρεστι εκαστοις According to The Boundary of The Participation Adapted for Selves ,

προσηκοντα , και η ο Αθηναιος ξενος φησιν ,

20 και η ο Αθηναιος ξενος φησιν , *All have to Be In A Good/Beautiful Way and Arranged-In-Order by The Gods .*

παντα εχει καλως και τετακται εκ των θεων .

Now then , let no one say to us , that there either prior defective productive logos'

τοιουν Μη τις λεγω η προ-των κακων -ηγουμενους λογους

in Nature , or intellectual defective paradigms , set-against The Selves that are Good ,

εν τη φυσει , η νοερα παραδειγματα κατα τα αυτα τοις αγαθοις ,

or a soul that works-evil , or an evil-producing cause among The Gods ,  
 εν θεοις η ψυχην κακεργατιν , η κακοποιον αιτιαν  
 and let no one hypothesize or introduce sedition and eternal war in relation  
 to The First Good ;  
 25 και υποτιθεσθω εισαγετω διαστασιν και διαιωνιον πολεμου προς το πρωτον το  
 αγαθον :  
 for all these beliefs are foreign from The Theological Knowledge of Plato  
 and are far remote  
**P88** γαρ απαντα ταυτα εστιν αλλοτρια της επιστημης του Πλατωνος και π  
 ορρωτερον  
 in some way from The Truth by wandering into barbaric nonsense and  
 monstrous dramas .  
 ποι της αληθειας αποπλαναται εις βαρβαρικας απονοιας και Γιγαντικην δραματουργ  
 ιαν .  
 Nor if certain people who speak enigmatically in Secret Logos' devise the  
 Likes of these ,  
 Μηδ' ει τινες αινιττομενοι εν απορρητοις λογοις πλ  
 αττει τα τοιαυτα ,  
 shall we alter (**Phaedrus 229C-230A**) the apparent elaboration which they  
 indicate ;  
 5 ημεις αλλαξωμεθα την φαινομενην της σκευ  
 ωριαν ενδειξεως :  
 since on the one hand , The Truth of those indications must be investigated ,  
 αλλ' μεν την αληθειαν εκεινων  
 ζητητεον ,  
 whereas on the other hand , The Theological-Knowledge of Plato must be  
 Purely Received  
 δε την επιστημην τ  
 ου Πλατωνος ειλικρινως υποδεκτεον  
 in The Pure Bosoms of The Soul , and Self must be Kept Flawless and  
 Unmingled  
 εν τοις καθαροις κολποις της ψυχης , και αυτην φυλαττουσιν ακηλιδωτον και α  
 μικτον  
 with contrary opinions .  
 10 προς τας εναντιας δοχας .

Thanksgiving -24 November 2022- Day

### Chapter 19 - ιθ

Surely then , let us Contemplate The Immutability and Simplicity of The  
 Gods ,  
 δη Αλλα θεωρησωμεν το αμεταβλητον και το απλουν  
 των θεων  
 and along with this , Such as whatever The Being of Each One happens to  
 be ,  
 και μετα τουτο οιον ποτε ον  
 εκατερον τυγχανει ,  
 and in what way These have come to Light to be Adapted to The Hyparxis of  
 The Gods ,

και πως ταυτα φαινεται προσηκοντα τη  
 υπαρξει των θεων  
 according to The Guiding-Pattern of **Plato** .  
 15 λατωνος . κατα την υγηγησιν του Π  
 Is it not the case then , that on the one hand The Gods Transcend The  
 Wholes ,  
 Ουκουν μεν  
 οι θεοι εξηρηνται των ολων ,  
 while on the other hand , just as we have said (**P86.25-P87.21**) , They Fill  
 These with Goods ,  
 δε ωσπερ ειπομεν  
 πληρουντες ταυτα αγαθων  
 by Selves Lighting-upon Being All-Good ; and Each One of Selves Possesses  
 That which is Best  
 αυτοι τυγχανουσιν οντες παναγαθοι : και εκαστος αυτων εχει  
 το αριστον  
 (**Phaedrus 246D**) According to Their Innate Order , and The Whole Genus  
 of The Gods  
 παν γενοσ των θεων κατα την οικειαν ταξιν και  
 is At-Once Allotted Predominance According to The Super-Abundance of  
 Goods .  
 20 ομου ελαχε το πρωτειον κατα την πε  
 ριουσιαν των αγαθων .  
 But here again we must oppose those who interpret in a divisible way The  
 Best in The Gods  
 δε κανταυθα Παλιν παραιτησομεθα τους εξηγουμενους μεριστως το αριστον εν τοις  
 θεοις  
 and say that , if The First is The Best , then that which is after The First is  
 not Best ;  
 και λεγοντας ως , ει το πρωτον αριστον , το μετα  
 τουτο ουκ αριστον :  
 for it is necessary that whatever is produced should be inferior to That  
 which Produces .  
 του γαρ ειναι αναγκη το παραγομενον καταδεεστερον  
 παραγοντος .  
 For this , on the one hand , is rightly claimed ; for The Order of Causes in  
 The Gods must  
 25 γαρ Τουτο μεν ορθως λεγουσι : γαρ την ταξιν των αι  
 τιων εν τοις θεοις δει  
 be Kept Unconfused , and The 2nd and 3rd Processions of Selves must be  
 Defined separately ;  
 φυλλαττειν ασυγχυτον , και τας δευτερας και τριτας προοδους αυτων αφοριζειν διακεκριμ  
 ενας :  
 whereas on the other hand , *Together-with* Any Procession Such as This ,  
**P89** δε ομου  
 τη προοδω τοιαυτη  
 and Any Unfolding into Light of Those that are Secondary from Those that  
 are Primary ,  
 και τη των πρωτων εκφανσει των δευτερων  
 απο των πρωτων

That which is Best *must also At-Once* be Contemplated in Each One of The Gods .

το αριστον και θεωρητεον  
εν εκαστω των θεων .  
For Each One is Allotted Their Predominance which is Primary and All-Good  
και παναγαθον  
in The Characteristic of Itself , and in order that I may make The Logos  
about something  
5 τη ιδιοτητι εαυτου , και ιν' ποιησωμαι το  
ν λογον επι τινος  
familiar ; by One being Allotted The Best Prophetic Power ,  
γνωριμου , ως ο μεν  
μαντικος  
Another One by Being Allotted The Best Demiurgic Power ,  
ο δε ως  
δημιουργικος  
and still Another One by Being Allotted The Best Perfective Power .  
ο δε ως  
αριστος τελεσιουργος .

Which **Timaeus** (29A,30A,37A) also indicates to us , by continually calling  
The First Demiurgos

Ο ο Τιμαιος και ενδεικνυμενος ημιν συνεχως αποκαλει το  
ν πρωτον δημιουργον  
The Best of Causes (for The One is the Best of Causes , while The Other is  
The Most Beautiful  
10 αριστον των αιτιων(γαρ ο μεν αριστος των αιτιων , ο δε  
καλλιστος  
of Those that are Generated) , furthermore The Intelligible Paradigm is  
Prior to The Demiurge  
των γεγονοτων) , καιτοι το νοητον το παραδ  
ειγμα προ του δημιουργου  
which is also The Most Beautiful of All The Intelligibles ; but This is also The  
Most Beautiful  
ην και το καλλιστον απαντων των νοουμενων : αλλα τουτο και  
καλλιστον  
and at the same time The Best by Being The Demiurgic Paradigm , and The  
Maker  
και αμα αριστον ως δημιουργικον παρα  
δειγμα , και ο ποιητης  
and The Father of The All by Being The Best Demiurgic God .  
15 και πατηρ του παντος ως αριστος δημιου  
ργικος θεος .

And surely then also in the **Republic** (381C) , when Socrates properly  
makes The Logos about

Και δη και εν πολιτεια ο Σωκρατης εικοτως  
ποιουμενος τον λογον επι  
The Gods , he very properly observes , that by Each One of Selves Being as  
much as possible  
θεων εις το δυνατον φησι αλλ' ως εκαστος αυτω  
ν ων

The Most Beautiful and Best , They Always Abide Simply in The Shape of Self .

καλλιστος και αριστος αει μενει απλως  
εν τη μορφη αυτου .

For on the one hand , Each One Is Allotted That which is Primary and The Summit

20 γαρ μεν εκαστος κληρωσαμενος Το πρωτον  
και το ακρον

in The Series of Itself , nor do They depart from The Order of Itself , since They Contain

αλλα εν τη σειρα εαυτου ουκ ε ξισταται της ταξεως εαυτου ,  
συνεχει

The Blessedness and The Good-Daimon-State-of Being of Their Innate Power .

το μακαριον και το ευδαιμον  
της οικειας δυναμεως :

And neither do They exchange Their Present Order for a worse one (for it is not Lawful

και ουτε αλλαττειται της παρουσης ταξιν χειρονα  
(γαρ ου θεμις  
for That which has Every Virtue to change into a worse share) nor to change to a Better one ;

το εχον πασαν αρετη μεταβαλλειν εις την χειρονα μοιραν) ουτε μεθισταται επι το κρειττον

for where can there be anything Better than That which is Best ?

25 γαρ που αν γενοιτο κρειττον  
του αριστου ;

Thus on the other hand , as we have said (P88.16-20) , This is Present to Each One

P90 δε , ως ειπομεν ,  
τουτο Παρεστι εκαστω

According to The Order of Self , and also to Every Genus of The Gods .

κατα την ταξιν αυτου , και τω παντι γεν  
ει των θεων .

Accordingly then , it is necessary that Every Divine Nature be Established Unchangeable ;

αρα Αναγκαιον παν το θειον  
ιδρυσθαι αμεταβλητον ,

Abiding in The Accustomed Way of Itself (Timaeus 42E) .

μενον εν τω κατα ηθει τροπον εαυτου .

Therefore from These Logos' has come-to-Light The Self-Sufficiency and The Flawlessness and

5 ουν εκ τουτων αναφαινεται Το αυταρκε  
τε και το αχραντον και

That which is Always Maintained in The Same Way and According to The Selves of the Gods .

5 το αιει εχον ωσαυτως και  
κατα τα αυτα των θεων .

For if Selves do not change to That which is Better by possessing That which is Best

το γαρ ει μη μεταβαλλουσιν επι το κρειττον ως εχοντες  
αριστον

from Their Innate Nature , then Selves are Self-Sufficient and need none of  
The Whole Goods ;

της οικειας φύσεως , εἰσι αὐταρκες καὶ ἐνδεες οὐ  
υδενος τῶν ὅλων ἀγαθῶν :

and if Selves are not ever changed to the worse share , then Selves Remain  
Flawless

καὶ εἰ μὴ ποτε μεθίστανται πρὸς τὴν χείρονα μοῖραν , διαμενουσιν  
ἀχραντοὶ

by Being Established in The Excellencies of Themselves ;

ἰδρυμένοι ἐν ταῖς ὑπεροχαῖς

εαυτῶν :

and if Selves Guard/Keep The Perfection of Themselves In an Unchangeable  
Way ,

10 καὶ εἰ φρουρουσιν τὴν τελειότητα εαυτῶν  
ἀμεταστατῶς

then The Selves must Always be Maintained In The Same Way .

καὶ τὰ αὐτὰ αἰεὶ ἔχουσι

κατὰ ὡσαύτως .

Therefore , what is The Self-Sufficiency of The Gods and what is The  
Immutability and

οὐν τί ἐστὶ τὸ αὐταρκες τὸ τῶν θεῶν καὶ τί  
τὸ ἀτρεπτόν καὶ

what is That which is Maintained in The Same Way , we shall take-up in the  
following Logos' .

τί το αὐτὸ ἔχον ὡσαύτως ,  
λαβόμεν τοῖς ἐφεξῆς εἰρημενοῖς .

Thus on the one hand , The Kosmos is said to be Self-Sufficient ,

οὐν μὲν ὁ κόσμος λέγεται  
αὐταρκες ,

because Self Subsists Perfect and Whole from Perfect Wholes (**Timaeus**  
**32D**) and

15 ὅτι ὑπεστί τελεῖος καὶ ὅλος ἐκ τελειῶν ὅλων  
καὶ

by Being-Filled with All The Innate Goods from The Self Generating Father  
(**Timaeus 37C**) ;

ἐξ συμπληρωτῶν ἀπασιν τοῖς οικείοις ἀγαθοῖς ὑπὸ τοῦ αὐτὸν γεννησαντος πατρὸς :  
whereas Such A Perfection and Self-Sufficiency is Partible and is said to be  
Joined-together

ἀλλ' τοιαύτη ἡ τελειότης καὶ αὐταρκεία μερίστη καὶ λέγεται  
ἰ συνιούσα

from Many into One and by Being-Filled by Sharing of The Separate  
Causes .

ἐκ πολλῶν εἰς ἓν καὶ ἀποπληροῦται κατὰ μετοχὴν τῶν χωριστῶν  
αἰτιῶν .

Surely then on the other hand , The Order of Divine Souls is also said to be  
Self-Sufficient

δὲ οὐ διακοσμος τῶν θείων ψυ  
χῶν καὶ λέγεται αὐταρκῆς

by Being Full of The Innately-Appropriate Virtues and who Always  
Guard/Keep

20 ὡς ἂν πληρῆς τῶν οικειῶν ἀρετῶν καὶ  
αἰ φυλλατῶν

The Measure of The Blessedness of Itself without-need ;

ανενδεδεσ : το μετρον της μακαριοτητος εαυτου  
 whereas among these also , The Self-Sufficiency is in need of Powers ;  
 αλλα κανταυτα το αυταρκες εστ  
 ι ενδεδες δυναμεων ,  
 for Their Intellections are not Maintained in relation to The Intelligible  
 Selves ;  
 τα γαρ τας νοησεις ου εχουσιν προς  
 νοητα αυτα ,  
 and since Their Intellections Energize According to Time and obtain/acquire  
 και αλλα ενεργουσι κατα  
 χρονον και κεκτηνται  
 Their All-Perfect Contemplation in The Whole Time-Periods ;  
 25 το παντελες της θεωριας εν ταις ολαις π  
 εριοδοις :  
 so then , The Self-Sufficiency of The Divine Souls  
 P91 τοινυν η αυταρκεια των θει  
 ων ψυχων  
 including The Whole Perfection of Their Life is not **Present At-Once** .  
 και πασα τελειοτης της ζωης συν-  
 ουχ -εστι ομου .  
 Then in turn , The Intellectual Kosmos is also said to be Self-Sufficient  
 δε αυ ο νοερος κοσμος και  
 Λεγεται αυταρκης  
 by The Whole Good of Itself Being-Established in **Eternity**  
 ως το ολον αγαθον ιδρυσαμενος  
 εν αιωνι  
 and by Comprehending The Whole Blessedness of Itself **At-Once** ,  
 και συλλαβων την πασαν μακαριοτητα εαυτο  
 υ ομου  
 and by being in need of nothing , by The Whole of Life Being-Present to  
 Self , therefore  
 5 και ων ενδεης μηδενος , τω πασαν ζωην παρειναι  
 αυτω , δε  
 Self Intellects The Whole , since nothing is left-out nor does Self long for  
 anything that is absent.  
 νοησιν πασαν , δε μηδεν ελλειπειν μηδε ποθειν  
 μηδεν ως απον .  
 Thus on the one hand , This Intellectual Kosmos is Self-Sufficient in The  
 Order of Itself ,  
 αλλα μεν ουτος  
 αυταρκης εν τη ταξει εαυτου ,  
 whereas on the other hand , Self also falls short of The Self-Sufficiency of  
 The Gods ;  
 δε και απολειπεται  
 της αυταρκειας των θεων :  
 for Every Intellect is The Idea-of-The-Good , but not Self-Goodness nor  
 Primarily Good ;  
 γαρ πας νους εστιν αγαθοειδης , αλλ' ουκ αυτοαγαθοτης ουδε  
 πρωτως αγαθον :  
 for Each of The Gods is A Certain Unity and A Certain Hyparxis and A  
 Certain Goodness .  
 δε εκαστος των θεων εστιν ενας και υπαρξις  
 και αγαθοτης ,



since The Character of The Hyparxis Alters The Procession of The Goodness  
of Each One

10 δε η ιδιοτης της υπαρξεδως εξαλλαπτει την προοδον αγαθοτητος εκα  
στης

- for One , Is A Perfective Goodness ,

- γαρ μεν εστιν ο τελεσιουργος αγαθοτ

ης ,

while Another , Is A Goodness that Is Connective of The Wholes ,

ικη των ολων , δε ο αγαθοτης συνεκτ

and still Another , Is A Comprehensive Goodness -

γωγος αγαθοτης - δε ο συνα

Therefore Each One Is Simply A Certain Self-Sufficient Goodness , or *in this way ; not*

θοτης η δε εκαστος εστιν απλως αυταρχεια αγα  
ουτως ου

According to Participation , nor According to Illumination , nor According to  
Likeness

15 κατα μεθεξιν ουδε κατ'  
ελλαμψιν ουδε καθ' ομοιοτητα

is Their Self-Sufficiency and Their All Perfectness Being-Maintained ;

ς το αυταρκες και το παντελε  
εχουσα ,

*except by* That which Is Self Existent .

αλλ'

τω ο εστι αυτω ειναι .

Since on the one hand , Intellect is Self-Sufficient by Participation

ταρκες κατα μεθεξιν , γαρ μεν Νους αυ

and on the other hand , Soul by Illumination ,

δε ψ

υχη κατ' ελλαμψιν ,

whereas This All is Self-Sufficient , by A Certain Likeness to The Divine ;

τα το θειον , δε τουτο το παν αυταρκες κατα την ομοιοτη

whereas The Divine Selves are Self-Sufficient *through* Themselves *and from*  
Themselves ,

20 δε οι θεοι αυτοι αυταρκεις δι' εαυτο  
υς και παρ' εαυτων ,

by Filling Themselves , or rather , by Subsisting of The Full-Complement of  
Whole Goods .

πεπληρωκοτες εαυτους , δε μαλλον , υπαρχοντες των πληρωματα ολ  
ων αγαθων .

Thus on the one hand , Selves must Possess Their Self-Sufficient Nature in a  
Way *Like* This .

ουν μεν , αν εχοι το αυτ  
αρκες φυσιν τοιαυτην Τουτο .

On the other hand , what Kind indeed are we to say is The Changelessness  
of The Gods ?

Το δε ποιον γε φησομεν ειναι  
ατρεπτον των θεων ;

Take notice , is Their Changelessness *Like* a body Moving-in-a-Circle ?

ου σωματος κυκλοφορητικου ;  
 For This Kind of Motion is *not* Naturally-Adapted to Receive anything from  
 inferior natures ,  
 25 γαρ τουτο Ουδε πεφυκεν εισδεχέσθαι  
 ουδεν παρα χειρονων των ,  
 nor is This Kind of Motion filled with the change/transition arising from  
 generation  
 ουδε αναμιμπλαται της μεταβολης  
 γενεσιουργου  
 and with the disorder which occurs in This (Sub-Lunary) Place ;  
 και της αταξιας παρεμπιπτουσης ενταυθα :  
 for The Nature of The Heavenly Bodies is Immaterial and Unchangeable .  
 γαρ η φυσικς των ουρανιων σωματος αυλος και  
 αμεταβλητος .  
 Thus on the one hand , This is Great and Venerable ,  
**P92** Αλλα μεν τουτο μεγα κ  
 αι σεμνον  
 by Being in Their Corporeal Underlying-Reality (The Circle of The Same) ,  
 ως εν ταις σωματικαις υποστασεσι  
 whereas in turn on the other hand , Self is inferior to The Nature of The  
 Gods ;  
 αυ δε εστι κατ  
 αδεεστερον των θεων :  
 since Every (Heavenly) Body possesses both Their Existence and  
 δε παν σωμα εχει κ  
 αι το ειναι και  
 Their Perpetual Changelessness from Other Pre-Subsisting Causes .  
 το αι αιρεπτως παρ' αλλων προη  
 γουμενων αιτιων .  
 But neither is The Impassiveness and The Changelessness in the case of The  
 Gods  
 5 Αλλ' ουδε εστιν το απαθες και αμεταβλητον ε  
 πι των θεων  
*Like* The Changelessness of Souls ; for Selves both communicate in a  
 certain way with bodies  
 οιον το αιρεπτον των ψυχων : γαρ αυται και κοινωνουσι πως  
 σωμασι  
 and are also Intermediaries of The Impartible Ousia that is divided about  
 bodies (**Timaeus 35A**) .  
 εισι και μεσαι της αμεριστου ουσιας της μεριζομενης περι τα σωματ  
 α .  
 Nor in turn is The Changelessness of The Intellectual Ousias Equal to That  
 of The Gods ;  
 Ουδε αυ το αιρεπτον των νοερων ουσιων εξισ  
 ουται τοις θεοις :  
 for Intellect is Changeless and Impassive and Unblended with secondary  
 natures  
 γαρ ο νους αιρεπτος και απαθης και αμιγης προς τα δευτερα  
 According to Its Union with The Gods ; and on the one hand , by Being The-  
 Idea-of-The-One  
 10 κατα την ενωσιν προς τους θεους : και μεν ως  
 ενοειδης

οὐκ ἐπιδέχεται τὰς  
ἀποκαταστάσεις

ΕΣΤΙΝ ΤΟΙΟΥΤΟΣ ,                          δὲ                          ὡς πληθυόμενος  
ΜΕΝ                          ΕΧΕΙ

το κρείττον ἐν ἑαυτῷ , δε  
το κατὰ δευτερον .

δε Μονοι οι θεοι  
ατα ταυτην υπεροχην

15 των οντων την εισι ατρεπτοι κυριωτατα και πρωτως  
και απαθεις .

γὰρ ἐστὶν Οὐδὲν ἐν αὐτοῖς ὃ ἐστὶν μὴ ἐν καὶ ὑπαρξίς : ἀλλ' ὥσπερ τὸ πῦρ ἀφανιστικόν

all that is dark , and *just as* Lightning-Bolts Proceed through all Flawlessly ,  
surely then

ξουσι παν το πληθος , μεν ουτω και αι εναδες των θεων ενι

[illegible]

ἐκθροῦσιν                      δε   παν   το   μετεχον   αυτων

εισδεχόμενοι οὐδεν ἅπλοῦς ἀπὸ τῶν μετεχόντων  
and neither are Selves diminished in Their Innate Union by The

Surely then by This Logos The Gods are Present *Everywhere* and similarly Transcend *All* ,

and while Containing All Selves are mastered by none of Those are being Contained :

since Selves are Un-Blended and Undefined in relation to All .

P93

εισιν αμιγεις και αχραντοι προς παντα .  
Surely then in the third place , on the one hand , This Kosmos is also said to

Subsist

ουτος ο κοσμος και λεγεται εχειν  
δη Το τριτον μεν  
*In-The-Same-Way* insofar as The Allotted Order in Self Always Prevails  
Indissoluble (Tim 32C) ;

ωσαντως καθ' οσον την ελαχε ταξιν εν αυτω αι κρατουμενην αλ  
υτον :

but nevertheless since Self is The Idea-of-Body , Self does not exist without  
a share of change ,

5 αλλ' ομως επει εστι σωματοειδης , ουκ εστιν  
αμοιρος μεταβολης ,  
as the Elean Foreign-Guest observes (Statesman 269E) .

ως ο Ελεατης ξενος φησιν .  
On the other hand , The Kosmic-Order of Soul is also said to obtain The  
Ousia Always

δε η διακοσμησις ψυχικη και λεγεται κε  
κτησθαι την ουσιαν αι  
Established According to Th'Same ; and it is rightly said ; for Self is Wholly  
Impassive

εστωσαν κατα ταυτα , και ορθως λεγεται , γαρ εστ  
ιν παντη απαθης  
According to The Ousia ; whereas Self has The Energies extended in Time ,  
κατα την ουσια , αλλα εχει τας ενεργειας παρεκτει  
νομενας εις χρονον

and as Socrates says in the *Phaedrus* (246B) , Self Intellects Different  
Intelligibles

10 και ως ο Σωκρατης φησιν εν Φαιδρω , νοει  
αλλα νοητα  
at Different Times and while She Traverses The Whole Heaven  
αλλοτε και  
περιπορευομενη  
Intellect comes to Be in Different Ideas at Different Times .

αλλοις .  
τον νουν γινεται εν αλλοις ειδεσιν

Surely then in Relation to These , The Much-Honored Self Intellect is also  
said

αυτος νους και λεγεται  
δη προς τουτοις ο πολυτιμητος  
to Always Be and Intellect According to The Selves and *In-The-Same-Way* ,  
αι ειναι και νοειν κατα τα αυτα  
και ωσαντως ,  
by Fontally-Fixing The Ousia and The Powers and The Energies *In Eternity*  
*At-Once* ;

15 πηξαμενος τε την ουσιαν και τας δυναμεως και τας ενεργειας εν αιω  
νι ομου :

whereas because of The Multitude of The Intellections , and because of The  
Variety

αι δια αλλα δια το πληθος των νοησεων κ  
την ποικιλιαν

of The Intelligible Ideas and Genera , there is not only That which Is *In-The-Same-Way*

των νοητων ειδων τε και γενων εστιν ου μονον το εσ  
τιν ωσαυτως

but also That which is *In-A-Different-Way* in Intellect ;

αλλα και το ετερως

εν τω νω :

for There , The Difference Subsists-Together with The Sameness .

γαρ εκει η ετεροτης συνυφεστηκε

τη ταυτοτητι .

And not only does *The Wandering* of The (7) Corporeal Motions Exist ,

20 και ου μονον πλανη των σωματικ  
ων κινησεων εστι

and not only *The Wandering* of The Periods of The Souls ,

ουδε

τ

ων περιοδων ψυχικων ,

but also *The Wanderings* of The Self Intellect ,

αλλα και

το

υ αυτου νου ,

insofar as Self has to Produce The Intelligence of Itself into Multitude

καθ' οσον εχει προηγαγε την νοησιν εαυτου

εις πληθος

and *Unfold/Evolve* The Intelligible ;

και ανελιξας

το

νοητον :

for on the one hand , Soul Unfolds The Intellect ,

γαρ

μεν

ψυχη ανελιπτ

ει τον νουν

whereas on the other hand , Intellect Unfolds Self ,

δε

νους ανελιξεν αυτον ,

just as Plotinus (**Ennead 3-8.30**) also rightly says somewhere ,

ωσπερ ο Πλωτινος

και ορθως φ

ησι

που

when speaking about The Intelligible Descents .

25

ειπων

περι

των νοητων

υποβασεων .

For *These* are *The Likes* of *The Wanderings* of Intellect ,

**P94**

γαρ

αι εισιν τοιαυται

πλαναι

νου ,

which are also Lawful for That to *Wander* .

ας

και

θεμιτον

εκεινω π

λανασθαι .

Surely then , if we would also say that That which is Always *In-The-Same-Way*

δη

Ει

και

φησαιμεν

το

αι

ωσαυτως

Belongs Primarily and Especially Only in The Gods ,

υπαρχειν πρωτως και μαλιστα μονοις εν τοις θε

οις ,

then we shall *not* fail to Hit The Truth and we shall be in Concord with Plato  
, who says

αν ουτ'

αμαρτοιμεν της αληθειας και

συμφωνησαιμεν

τω Πλατωνι , ος φησιν

somewhere in the **Statesman (269D)** , that That which Always has to Be  
According to  
αει που εν τω Πολιτικω το  
αει εχειν κατα  
The Selves and The *In-The-Same-Way* , is Only Properly-Belongs to The  
Most Divine of All .  
τα αυτα και ωσαυτως μονοις προσηκειν  
τοις θειοτατοις παντων .  
Surely then , therefore , The Gods *also* Bind to Themselves The Causes of  
The Sameness  
5 δη ουν θεοι και ανεδησαντο εις εαυτους τας  
αιτιας της ταυτοτητος  
*Like This to us* , and Guard *In-The-Same-Way* Their Innate Hyparxis  
τοιαυτης ημιν , και φρουρουσιν ωσαυτως την οικειαν  
υπαρξιν  
by Being-Established According to The Unknowable Union of Themselves .  
την ενωσιν εαυτων . ιδρυμενην κατα την αγνωστον

27 November 2022

## Chapter 20 - κ

Thus on the one hand , such is The Changelessness of The Gods ,  
βλητον των θεων , ουν μεν τοιουτον εστι Το αμετα  
that is Being-Held-Together in Self-sufficiency and Impassiveness and  
Sameness ;  
10 και ταυτοτητι : συνεχομενον εν αυταρκεια και απα  
θεια  
whereas on the other hand , let us consider what Kind of Power The  
Simplicity has in Them .  
δε νοησωμεν ηντινα δυ  
ναμιν το απλουν εχει επι τουτοις .  
And since Socrates (**Republic 380D-383A**) adds this in his Logos' about  
The Divine ,  
Και γαρ ο Σωκρατης προστιθησιν τουτο εν τ  
οις λογοις περι του θειου ,  
*not* on the one hand , by admitting/approving/allowing that which is various  
and multiform  
ου μεν ποικιλον και πολυμορφον προσιεμενος  
το and which appears to be different at different times ,  
και φανταζομενον αλλοιον  
αλλοτε ,  
but instead on the other hand , by Referring **The Singular and Simple**  
**Idea** to The Divine ;

15 ἡ ἀπλουν -ειδες εἰς το θειον : δε ἀναπεμπων το μονο- κα

thus indeed , as he says , Each One Remains Simply in The Form of **Itself** (Rep 381C) .

γουν , ως φησιν , εκαστος μενει απλως εν τη μορφη εα  
 ντου .

Surely then , in what way then shall **This Simplicity** be Defined by us ?

διοριζομεθα ημεις ;

**Self** is not such as That which is Defined According to One Number ;

α ειν αριθμον : εστιν ουκ οιον το αφωρισμενη κατ

for This Kind is composed-of-Many and mingled-with-Many ,

20  
5 ,

since This Kind appears to be Simple insofar as Self Possesses That  
Distinctly Common Idea .

δε διηρημενον κοινον ειδος . δοκει ειναι απλουν καθ' οσον εχει το

Nor is **Self** Like The Simplicity in The Many that that are Arranged by Idea  
or Genus ;

νον Ουδ' οιον το εν τοις πολλοις κατατεταγμε  
ειδος η γενος :

for on the one hand , These are Simpler than the individuals in which They happen to exist ,

γὰρ                      μὲν                      ταῦτα                      ὄντα ἀπλοῦστερα                      τῶν ἀτομῶν ἐν οἷς  
 τυγχάνει                      ἐστίν ,

whereas on the other hand , They are Filled-Full with The Variety that is  
Common in Matter

**P95** δε αναπεπλησται τη ποικιλί  
ας κοινωνήσαντα υλη

and Appropriate The Diversities of Material Natures .

και προσλαμβάνοντας τις διαφοροτητας των ενυλ  
ων .

Nor is **Self** Like The Idea of Nature ; for Nature is also Divided about bodies  
and also Plunges

Ουδε οιον το ειδος της φυσεως : γαρ η φυσις και μεριζεται περι τα σωματα και δυνει

into corporeal masses and Emits many Powers about the Self Composition

κατὰ των σωματικων ογκων και προβαλλει πολλας δυναμεις περι την αυτη συστ  
ασιν

of Her subjects , since on the one hand , Nature is also more Simple than  
bodies ,

5                    υποκειμένην ,                    μεν                    ΕΣΤΙ Κ

αι απλουτερα των σωμάτων ,

whereas on the other hand , Nature has Her Ousia Blended together in the multitude of selves .

δε  
 ος εν την ποκιλιαν αυτοις .

εχουσα την ουσια συμμιγη πρ

Nor is **Self** Like The Simplicity of Soul ; for Soul is also The Middle between

Ουδ' Οποιοῦν το ψυχικόν : γὰρ ψυχῇ καὶ ἡ μεσθ  
 The Impartible Ousia and The Ousia which is divided about bodies ,

της αμεριστου ουσιας και της μεριζομενης περι τα σω  
 ματα  
 by belonging in Common in Relation to both The Extremes , and on the one  
 hand ,  
 υπαρχουσα κοινωνει προς αμφοτερας τοις ακροις , και  
 μεν  
 Soul is Conjoined to Those that are Inferior by That which is Many-Ideas of  
 Herself ,  
 10 συναπτει τοις χειροσι τω  
 πολυειδει τω εαυτης ,  
 while on the other hand , The Head of Self is Firmly-Fixed On-High ,  
 δε καρα αυτ  
 ης εστηρικται ανω ,  
 and According to This , Self is Especially Divine and Akin to Intellect .  
 και κατ' εκεινο εστι μαλιστα θεια και  
 συγγενης τω νω .  
 Nor is **Self** Like The Simplicity of Intellect ; for Every Intellect is Impartible  
 and  
 Ουδ' οιον το νοερον : γαρ απας  
 νους αμεριστος και  
 The Idea-of-The-One , but nevertheless Possesses Multitude and  
 Procession ; by which it is clear  
 ενοειδης , δε ομως εχει πληθος και  
 προοδον , καθο δηλον-  
 that Intellect Possesses The Habitude/State for Secondary Natures to Itself  
 and about Itself .  
 15 -οτι εχει σχεσιν προς τα δευτερα \*\*\*  
 εις εαυτον και περι εαυτον ,  
 and Is In Itself , and is not only The-Idea-of-The-One but also The-Idea-of-  
 Many ,  
 και εστιν εν εαυτω , και ου μονον μονοειδης αλλα και  
 πολυειδης ,  
 and just as it is customarily said , One Many ; thus **Self** has been Allotted  
 The Ousia  
 και ωσπερ ειωθασι λεγειν , εν πολλα : ουν ελαχ  
 εν ουσιας  
 that Is Subordinate to The Primary Simplicity .  
 υποδεεστεραν της πρωτιστης απλοτ  
 ητος  
 Whereas The Gods have Their Hyparxis indeed Simply Defined in Singular  
 Simplicity ,  
 δε Οι θεοι εχουσι την υπαρξιν γε μονως αφωρισμενην  
 εν μια απλοτητι ,  
 on the one hand , by Transcending All Multitude insofar as They Are Gods ,  
 20 ειναι θεοι ,  
 εξηρημενοι παντος πληθους καθ' ο  
 σον εισι θεοι ,  
 and on the other hand , by Being-Above All Separation and Division and  
 Interval ,  
 δε υπερχοντες πασης διαιρεσεως και μερ  
 ισμου και διαστασεως  
 or Habitude/Condition in relation to Secondary Natures and All Composition



α και πασης η σχεσεως προς τα δευτερ  
 και πασης η σχεσεως .  
 And on the one hand , Selves are in Inaccessible-Places , by Being-  
 Expanded-Above Wholes  
 Και μεν αυτοι εισιν εν αβατοις ,  
 υπερηπλωμενου των ολων  
 and by Eternally Riding-upon All The Beings ; while on the other hand , The  
 Illuminations  
 και αιωνιος εποχουμενοι πασιν τοις ουσιν : δε  
 αι ελλαμψεις  
 from Selves to Secondary Natures are Blended-together Everywhere with  
 Their Participants  
 25 απ' αυτων εις τα δευτερα συμμιγνυμεναι πανταχου  
 τοις μετεχουσι  
 which by being Composite and Manifold are Filled with the Characteristic  
 that is Like Selves .  
**P96** ουσι συνθετος και ποικιλοις αναμιμπλανται της ιδιοτητος  
 ομοιας αυτων .  
 Now then , let no one wonder , of The Gods Who-Are-In-The-Way-of-Ousia  
 τοινυν Μη τις θαυμαζετω , των θεων  
 ουσιωμενων  
 in One Singular Simplicity According to Superiority  
 εν μια απλοτητι  
 καθ' υπεροχην  
 if Manifold Phantasms are *Hurled forth before* The Presence of Selves ;  
 ει ποικιλα φαντασματα προβεβληται της παρουσ  
 ιας αυτων ,  
 nor of Those Beings who are of Singular-Ideas , if The Appearances are of  
 Many-Forms,  
 μηδ' εκεινων οντων μονοειδων ει τα φαινομενα  
 πολυειδη ,  
 just as we have learnt in The Most Perfect of The (Eleusinian) Mysteries .  
 5 καταπερ μεμαθηκαμεν εν ταις τελεωταταις των  
 τελετων .  
 For both The Demiurgic Intellect and Nature *Extend-forth*  
 γαρ Και ο δημιουργικος νους και η φυσις προτεινουσιν  
 corporeal-formed-images of The Incorporeal and  
 σωματοειδητων ασ  
 ωματων και  
 sensible images of The Intelligible and images full of interval of Those  
 Without-Interval .  
 αισθητα ειδωλα των νοητων και διαστατα  
 των αδιαστατων .  
 For surely then in the **Phaedrus (250B)** Socrates Indicates and Brings-to-  
 Light that  
 γαρ δη εν τω Φαιδρω ο Σωκρατης ενδεικνυμενος  
 και αποφαινομενος  
 The Mystical Rites of Souls without bodies are Most Blessed and Truly  
 Perfect ,  
 10 τας τελετας των ψυχων ανευ σωματων ειναι μακαριωτατας και οντως τελει  
 ας ,  
 by saying that Selves are Initiated into Whole and Simple and Calm Visions

αι απρεμη φασματα φησιν αυτας μυεισθαι ολοκληρα και απλα κ

by also Coming-to-Be Unified with The Divine Selves There ,

υτοις εκει , και γενομενας ενιζομενας τοις θεοις α

but not by encountering The Appearances that are Hurlled-Forth from The Gods

αλλ' ου εντυγχανουσας τοις ινδαλμασιν προβαλλομενοις απ' αυτων .

into these realms ; for on the one hand , these are more-partial and more-composite

15 τα τηδε . γαρ μεν Ταυτα μερικ ωτερα και συνθετωτερα

and come-into-Light attended with Motion , whereas on the other hand ,

δε και προφαινεται εν κινήσει :

The Visions are One Brilliant and Simple Idea , and as Socrates says ,

τα φασματα μονο-ελλαμπομενα και απλα-ειδη , και ως ο Σωκρατης φησιν ,

The Attendants of The Gods Advance Calm to Selves (**Phaedrus 252C**)

ταις οπαδοις των θεων προεισιν απρεμη εις αυτας including Souls that Abandon *the burdensome mass* (**Timaeus 42C**) of Generation

και απολιπουσαις τον πολυν οχλον της γενεσεως

and who Ascend to The Divine Pure and Naked .

20 και ανηγμεναις προς το θειον καθαρον και γυμναις .

Let this much be Defined by us concerning The Simplicity in The Gods .

Τοσαυτα αφωρισθω ημιν περι της απλοτητος της εν τοις θεοις .

For surely then That which is Generative of The Multiform Must Be Simple and

ων Δει γαρ δη το γεννητικον των πολυμορφων απλουν και

Subsist-Prior to The Generated , surely then just as The-Idea-of-One Precedes The Multiple .

προυπαρχειν των γεννωμενων , δη καθαπερ το ενοειδης των πεπληθυσμενων .

Now then if The Gods are Causes of All Composition and Produce from Themselves

τοιουν Ει οι θεοι εισιν αιτιοι πασης συνθεσεως και παρηγον αφ' εαυτων

The Manifold Beings , then surely The One of Selves that is Generative of The Wholes

25 την ποικιλίαν των οντων , δηπου το εν αυτων το γεννητικον των όλων

must have Its Subsistence in Simplicity . For just as Incorporeal Causes also Precede bodies ,

**P97** δει εχειν την υποστασιν εν απλοτητι . γαρ ωσπερ ασωματα αιτια Και των σωματων

and Immovable Precede The Moveable and The Impartible All the Partible , in The Self/Same

και ακινητα προηγεται των κινουμενων και αμεριστα παντων των μεριστων , τον α  
υτον

Way also do The Singular-Ideas Precede The Many-Ideas and The  
Unblended the Blended

τροπον και μονοειδης πρωτουργοι των πολυειδων και αμιγεις των συμ  
μεμιγμενων

and The Simple Powers Pre-Subsist Those that are Manifold .

5 και αι απλαι δυναμεις προυφεστηκασιν των ποικιλ  
ων . 1 December 2022

## Chapter 21 - κα

Then after These , let us speak about The Truth in Selves ; for this is  
concluded

λογισται δε μετα ταυτα λεγωμεν Περι της αληθειας εν αυτοις : γαρ τουτο συλλε

by Socrates (**Republic 381E-383A**) in addition to what has been said ;

ο Σωκρατης και  
προς τοις ειρημενοις ,

The Logos that The Divine Is Without-deceit , and is neither

υδες , και εστιν ουτε διοτι το θειον απε

a cause of deception nor ignorance to us or to any other of The Beings .

10 αιτιον απατης ουτε αγνοιας ημιν η τισι αλλοις  
των οντων .

Thus on the one hand , we must Bear-in-Mind that The Divine Truth  
Transcends

ν θειαν αληθειας ουν μεν νοησωμεν τη  
εξηρημενην

That which Subsists in The Logos' , insofar as Self is very-composite and  
kneaded-together

Της υφεστωσης εν λογοις , καθ' οσον αυτη εστι πολυσυνθετος και  
συμπεφυρται

in a certain way with its opposite , and surely then by the Logos that its  
underlying-reality

οτι τινα τροπον τω εναντιω , και δη δι  
την υποστασιν

(Becoming) is inhabited by non truths ; for The Primary Members do not  
admit such truth ,

τοιαυτης αληθειας , εσχηκε εκ μη αληθων : γαρ τα πρωτα τα μορια αδεκτα της

unless someone is persuaded by what Socrates examines in the **Cratylus**  
(**385B**)

15 Κρατυλω ει μη τις πειθομενος τω Σωκρατει λεγοι εν

and claims that these are in another way true .

αληθευειν . και ταυτα αλλον τροπον

Then in turn , The Divine Truth also Transcends That which Subsists in Soul  
, whether

δε αυ  
Της ψυχικης , ειτε  
Self is Seen in Opinions and Knowledges , insofar as Self is in a certain way  
divisible ,

θεωρουμενης εν δοξαις και επιστημαις , καθ' οσον εστι πως  
μεριστη ,  
and is not The Self Beings , but is Assimilated and Co-Harmonized with The  
Self Beings ,

και εστιν ουκ τα αυτα οντα , αλλ' ομοιουται και συναρμοζεται  
τοις ουσι ,  
and by being Perfected in Motion and Change , Self falls short of The Truth  
which Is Always

20 και ως τελουμενη εν κινησει και μεταβασει απολειπεται της αληθειας  
αι

Established both Stead-fast and Resourceful .

εστωσης και μονιμου και αρ  
χηγικης .

Then in turn , The Divine Truth also Transcends That which Subsists in  
Intellect ,

δε αυ  
της νοερας ,  
by The Logos that Self Subsists According to Ousia , and on the one hand ,  
διωτι υφεστηκε κατ' ουσια  
ν , και μεν

is said to Be and Is The Self Beings through The Power of Sameness ,  
λεγεται ειναι και εστι τα οντα δια την δυναμιν της τ  
αυτοτητος ,

Then again in turn , The Divine Truth is Separated from The Ousia of Selves  
αι της ουσιας αυτων δε παλιν αυ διακρινετ

According to Her Difference and thus Thoroughly-Preserves Her  
Characteristic

25 την κατα την ετεροτητα και διαφυλαττει  
ιδιαν

Underlying-Reality Unconfused in Relation to Selves . So then , *Only* The  
Truth

τοινυν Μονη η αληθεια υποστατιν ασυγχυτον προς αυτα .

of The Gods is The Indivisible Union and All-Perfect Communion of Selves .

**P98** των θεων εστιν αδιαιρετος ενωσις και παντελης κοινωνια  
αυτων ,

And through This , does The Ineffable Intuitive-Knowledge of The Gods also  
Surpass

και δια ταυτην η αρρητος γνωσις  
των θεων τε και υπερεχει

All Knowledge ; including All The Secondary Ideas of Knowledge that  
Participate

πασης γνωσεως και παντα τα δευτερα ειδη των γνωσεων  
μεταλαγχανει

of Their Appropriate Perfection .

της προσηκουσης τελειοτητος .

Therefore *Only* Self Comprehends All The Beings in a Concentrated Way  
5 δε Μονη αυτη περιεχει παντα τα οντα  
συνηρημενως

According to The Ineffable Union , and through This The Gods Know All The  
Beings *At-Once* ;

καθ' αφραστον ενωσιν , και δια ταυτην οι θεοι γνωσκουσιν  
παντα τα ομου ,  
The Wholes and The Parts , The Beings and the non-Beings , The Eternal  
and The Temporal ;  
τα ολα τε και τα μερη , τα οντα τε και τα μη οντα , τα αιωνια τ  
ε και τα εγχρονα :  
not just as Intellect Knows The Part by The Whole and the non-Being by The  
Being ,  
ουχ ωσπερ ο νους το μερος τω καθολου και το μη ον  
τω οντι ,  
since They Know Each and All From-Self , such as Each Individual and The  
Common ,  
αλλ' εκαστα αυτοθεν , και οσα καθ' εκ  
αστα και οσα κοινα ,  
even if you speak of the most indivisible of all , or even of the infinite  
number of possibilities ,  
10 καν λεγης τα ατομωτατα των παντων , καν την απειριαν  
των ενδεχομενων ,  
or even of The Matter of Self .  
καν την υλην  
αυτην .  
If you investigate The Way of The Knowledge and Truth of The Gods  
Ει επιζητεις τον τροπον της γνωσεως και αληθε  
ιας των θεων  
concerning All Those that Subsist *In Any Way Whatsoever* ,  
περι παντα τα υφεστηκοτα  
οπωσουν ,  
then Self is Ineffable and Incomprehensible to human Insights ;  
δε εστι αρρητος και αληπτος ανθρωπιναις  
επιβολαις ,  
since Self is *Only Known* to The Divine Selves .  
15 δε μονοις γνωριμος τοις θεοι  
ς αυτοις .  
And on the one hand , I am also amazed by the Platonists that assign the  
knowledge of All  
Και μεν εγωγε και θαυμαζω των Πλατωνικων αποδοντα  
ς την γνωσιν παντων  
to Intellect ; I mean that of individuals including of those beside Nature and  
in a general way  
τω νω , λεγω και τους των ατομων και των παρα φυσι  
ν και ολως  
of those that are defective , and through this Logos they set-up intellectual  
paradigms of these !  
των κακων , και δια τουτο θεμενους  
νοερα παραγειματα τουτων .  
On the other hand , I am much more Pleased by those Platonists , who on  
the one hand ,  
δ'  
αν Πολλω μαλλον αγασθειην τους μεν  
Separate The Intellectual Characteristic from The Divine Union  
20 διακρινοντας την νοεραν ιδιοτητα της θειας  
ενωσεως

(for Intellect is The Primary Fabrication and Offspring of The Gods) , and on the other hand ,

(γαρ ο νους εστι και το πρωτιστον δημιουργημα και γεννημα των θεων) ,  
δε

they assign The Whole and Primary Causes that are also According to Nature , to Intellect ,

αποδοντας τα ολα και πρωτιστα αιτια και κατα  
φυσιν τω νω ,

and they assign The Power that is Beautific and Productive of All , to The Gods ;

και την δυναμιν κοσμητικην και γεννητικην παν των τοις θεοις :

for **The One** Is *Everywhere* , but The Whole is not *Everywhere* .

25 γαρ το εν πανταχου , δε το ολον ο  
υ πανταχου :

And on the one hand , Matter and Each One of The Beings Participate of **The One** ; whereas

και του ενος μεν και η υλη και εκαστον των οντων μετεσχε

on the other hand , All do not Participate of Intellect and of The Intellectual Ideas and Genera .

**P99** δε παντα ου νου και των νοερων ειδων τε και γενων .

Therefore , All Arise Solely from The Gods ,

ουν Παντα μονως εκ των θεων ,

and The Absolute Truth Issues from Those who Know All In A Unific Way .

και η οντως αληθεια παρ' εκεινοις γινωσκουσιν παντα ενιαιος .

And through This Logos also , The Gods similarly Instruct All in The Oracles

Και δια τουτο και οι θεοι ομοιως διδασκουσιν τα παντα εν τοις χρησιμοις ,

about The Whole Ones and the Partial , of The Eternal Ones and Those that come to be

5 τε τα ολα και τα μερικα , και τα αιωνια κ  
αι τα γιγνομενα

in The Whole of Time ; for The Gods also Transcend The Eternal Beings and Those in time ,

εις απαντα τον χρονον : γαρ και εξηρημενοι των αιωνιος οντων και των εν χρονοις ,

by Concentrating in Themselves The Knowledge of Each and of All

συνηρηκασιν εν εαυτοις την γνωσιν εκαστου και παντων

According to The Singular and United Truth .

κατα μιαν και ηνωμενην αληθειαν .

Accordingly then , if anything false would creep into The Oracles of the Gods ,

10 αρα Ει τι ψευδος και παρεμπιπτοι εις τα χρηστηρια των θεων ,

then we must not say that the likes of this originates from The Gods ,

απο των θεων , δ' ουκ φησομεν το τοιουτο γεννασθαι  
 except from the recipients , or from the instruments , or from the places or  
 from the times ;  
 αλλ' απο των δεχομενων η των οργανων η των τοπων  
 η των καιρων :  
 for All these Help-Complete The Relationship of The Participation of Divine  
 Knowledge ,  
 γαρ απαντα ταυτα συντελει προς την μετουσιαν τ  
 ης θειας γνωσεως ,  
 and on the one hand , when they are Innately Co-Harmonized to The Gods  
 και μεν οικειως  
 συναρμοζομενα τοις θεοις  
 they Receive The Pure Illumination of The Truth that is Established in  
 Selves ,  
 15 υποδεχεται της καθαρων ελλαμψιν της αληθειας ιδρυμενης εν  
 αυτοις ,  
 whereas on the other hand , when they are separated from The Gods  
 through inaptitude  
 δε αφισταμενα  
 των θεων δι' ανεπιτηδειοτητος  
 and become un-Harmonized in Relation to Selves  
 και γινομενα αναρμοστα προς  
 αυτους  
 by obscuring The Truth that Proceeds from Selves .  
 επηλυγαζει την αληθειαν προιουσαν απ' α  
 υτων .  
 Therefore what kind of falsehood can originate from The Gods ,  
 εκ των θεων , ουν Ποιον ψευδος  
 by Being The Producers of All The Ideas of Knowledge ?  
 των παραγοντων παντα τα ειδη  
 γνωσεως ;  
 What deception can arise from Those who Establish The Whole of Truth in  
 Themselves ?  
 20 Τις απατη παρα των ιδρυσαμενων την ολην αληθει  
 αν εν εαυτοις ;  
 For on the one hand , I believe that just as The Gods Extend-forth The Good  
 to All ,  
 γαρ μεν οιμαι Καθαπερ οι θεοι προτε  
 ινουσιν τα αγαθα πασι ,  
 while on the other hand , That which is Always Willing and Able Receives  
 The Good ,  
 δε ο αι εθελων τε  
 και δυναμενος δεχεται ,  
 as Socrates says in the **Phaedrus (247A)** ,  
 ο Σωκρατης φησιν εν Φαιδρω  
 ,  
 and thus on the one hand , Divinity is not the cause of defects ,  
 και μεν τοθειον  
 αναιτιον των κακων ,  
 whereas on the other hand , that which departs from That also becomes  
 heavy

δε το αφισταμενον  
 εκεινου και βριθον  
 and tends downward by itself becoming damaged ; surely then on the one  
 hand ,  
 25 εις το κατω δι' εαυτου κακυνεται , δ  
 η μεν  
 in The Self/Same Way , The Gods are Always The Providers of The Truth ,  
 while  
 και τον αυτον τροπον θεοι εισι αι χορηγοι τη  
 ς αληθειας ,  
 on the other hand , Those which are Illuminated by Selves Lawfully  
 Participate of Those .  
**P100** δε οις προσλαμπεται υπ' αυτων θε  
 μις μετεχειν εκεινων .  
 For the Elean wise man (**Sophist 254A**) says , that the eyes of the soul of  
 the many  
 γαρ ο Ελεατης ο σοφος φησιν , Τα ομματα  
 της ψυχης των πολλων  
 are unable to endure looking towards The Truth .  
 αδυνατα καρτερειν αφορωβτα προς το αληθ  
 ες .  
 Surely then the Athenian Foreign-Guest (**Laws 730C**) also Celebrates This  
 Truth  
 5 δη ο Αθηναιος ξενος κ  
 αι ανυμνησεν Ταυτην αληθειαν  
 that Subsists Primarily in The Gods ; for surely then he says that Truth  
 Leads The Way  
 υφεστηκυιαν πρωτως εν τοις θεοις , δη φας μεν  
 αληθεια ηγειται  
 of All Goods for The Gods , and of All Goods for Human-beings .  
 παντων αγαθων θεοις , δε παντων  
 ανθρωποις .  
 For *just as* The Truth which is in Souls Conjoins Selves with Intellect ,  
 γαρ ως η αληθεια εν τας ψυχας συναπτει αυταις π  
 ρος νουν ,  
 and *just as* The Intellectual Truth Leads All The Intellectual Orders to **The**  
**One** ,  
 ως η νοερα αληθεια συναγει πασας τας νοερας τα  
 ξεις προς το εν ,  
*surely then so also does* The Truth of The Gods Unite The Divine Unities to  
 The Fountain  
 10 δη ουτω και η αληθεια των θεων ενοι τας θειας ενα  
 δας τη πηγη  
 of Whole Goods , and surely then in Relation to which Being-Unified-  
 Together ,  
 των ολων αγαθων , δη προς ην  
 συνενιζομεναι  
 Selves are Filled with The Power of Every Idea-of-The-Good .  
 πληρουνται δυναμειως πασης  
 αγαθοειδους .  
 For surely then The Hyparxis of The Truth Everywhere Possesses The Cause  
 that Unites



γαρ αιτιαν δη η υπαρξις της αληθειας Πανταχου εχει  
 The Multitude into The One ; since in the **Republic** (508E) The Light which  
 also Proceeds from  
 του πληθους εις το εν : επει εν Πολιτεια το φως  
 και προιον απο  
**The Good** that Conjoins Intellect with The Intelligible , Plato calls The  
 Truth .  
 15 του αγαθου το συναπτον τον νουν τω νοητω , ο Πλατων καλει α  
 ληθειαν .

4 December 2022  
**Chapter 22 - κβ**

Now then This Characteristic that Makes-One and Binds-Together both  
 τοιουν Ταυτην ιδιοτητα την ενοποιον και συ  
 νδετικην τε  
 Those that Fill and Those that are Filled According to All The Orders of The  
 Gods  
 των πληρουντων και πληρουμενην κατα πασας τας δυσκοσμησ  
 εις των θεων  
 Must be Arranged from On-High as far as Those that are Last .  
 τακτεον ανωθεν αχρι  
 των εσχατων .

Therefore our familiar Logos will be made about All of The Divine from The  
 Common  
 20 δε ημιν γνωριμον τον λογον Εσται ποιησαμενοις περι παντος του θειου των κ  
 οινων

Agreements written in the **Phaedrus** (246D) which we have mentioned  
 before (P58.14) .

ομολογηματων γεγραμμενων εν Φαιδρω ο λεγομεν  
 προτερον .

Now then Socrates says that All that is Divine is Accordingly Beautiful ,  
 Wise and Good ,

**P101** τοιουν ο Σωκρατης Λεγει ως παν εστι το θειον αρα καλον , σοφ  
 ον , αγαθον ,

and he Indicates that This Triad Pervades to All The Processions of The  
 Gods .

και ενδεικνυται την ταυτην τριαδα διηκειν επι πασας τας προοδους των  
 θεων .

Therefore what will be The Good and what The Wisdom and what The  
 Beauty of The Gods ?

ουν Τι αν ειη το αγαθον και τις η σοφια και τι  
 το καλλος το των θεων ;

On the one hand , as we have also said before (P58.14) , that The Good of  
 The Gods

5 <sup>μεν</sup> <sup>και</sup> <sup>ειπομεν προτερον</sup>  
 οτι Το αγαθον <sup>και</sup> <sup>ειπομεν προτερον</sup>  
 is Preservative and The Underlying-Reality of The Wholes , and Subsists  
*Everywhere*  
 5 <sup>εστι σωστικον</sup> <sup>και</sup> <sup>υποστατικον</sup> <sup>των ολων</sup> , <sup>και υ</sup>  
 φεστηκε πανταχου  
 as The Highest Summit , and is That which Fills Those that are  
 Subordinate ,  
<sup>ως</sup> <sup>ακροτατον</sup> , <sup>και εστι ως πληρωτικον</sup> <sup>των</sup>  
<sup>υφειμενων</sup> ,  
 and by Pre-Subsisting Analogously to The Primary Source in Each Order of  
 The Divine Orders .  
<sup>και ως</sup> <sup>προυπαρχει</sup> <sup>αναλογον</sup> <sup>τη πρωτιστη αρχη εν εκαστη ταξει των θειων</sup>  
<sup>διακοσμων</sup> .  
 For According to This , All The Gods are Unified-together with The Singular  
 Cause of Wholes ,  
<sup>γαρ</sup> <sup>Κατα</sup> <sup>τουτο</sup> <sup>παντες οι θεοι</sup> <sup>συνηγωνται</sup> <sup>τη</sup>  
<sup>μια</sup> <sup>αιτια</sup> <sup>των ολων</sup>  
 and According to This , The Gods Primarily Maintain Their Existence ;  
 10 <sup>και</sup> <sup>κατα</sup> <sup>τουτο</sup> <sup>θεοι πρωτως εχουσι το ειναι</sup> :  
 for there is nothing more perfect than The Good nor than The Gods for All  
 The Beings .  
<sup>γαρ</sup> <sup>ουτε</sup> <sup>τελεωτερον</sup> <sup>του αγαθου</sup> <sup>ουτε</sup> <sup>των θε</sup>  
<sup>ων απασι</sup> <sup>τοις ουσιν</sup> .  
 Therefore The Best and Most-Supreme-End is Accordingly Especially  
 Adapted  
<sup>μαλα</sup> <sup>ουν</sup> <sup>το αριστον και</sup> <sup>τελικωτατον</sup> <sup>κατα</sup>  
<sup>προσηκει</sup>  
 for The Best and All Perfect of The Beings .  
<sup>Τοις αριστοις και παντα τελειος των οντ</sup>  
 ων .  
 On the other hand , in the **Philebus (20D)** , Plato delivers to us The Three  
 Most-Principal  
<sup>δε</sup> <sup>Εν τω Φιληβω</sup> <sup>ο Πλατων παραδιδ</sup>  
<sup>ωσιν ημιν τα τρια κυριωτατα</sup>  
 Elements of The Nature of The Good ; The Desirable , The  
 Sufficient/Efficient and The Perfect ;  
 15 <sup>στοιχεια</sup> <sup>της φυσεως του αγαθου</sup> , <sup>το εφετον</sup> , <sup>το</sup> <sup>ικανον</sup>  
<sup>το τελειον</sup> :  
 for Self must also Turn-about All to Itself , and Fill All , nor be in any way  
 deficient ,  
<sup>γαρ αυτο δει και επιστρεφειν παντα προς εαυτο</sup> , <sup>και πληρουν</sup> , <sup>και μηδεν κατα ελ</sup>  
<sup>λειπειν</sup>  
 nor diminish The Super-Abundant-Presence of Self .  
<sup>μηδε ελαττουσιν την</sup> <sup>περιουσιαν</sup>  
<sup>αυτου</sup> .  
 Now then on the one hand , let no one conceive The Desirable to be such as  
 that which  
 20 <sup>τοιουν</sup> <sup>μεν</sup> <sup>μη τις</sup> <sup>νοειτω</sup> <sup>Το εφετον</sup>  
<sup>οιον</sup>  
 often extends-forth in sense-perception as the object of desire , un-  
 productive ,

πολλοις προτεινεται εν τοις αισθητοις ορεκτον ,  
 αγονον ,  
 sub-ordinate and in-efficacious (for such is apparent beauty) , nor on the  
 one hand ,  
 υπαρχον και ανενεργητον (γαρ τοιουτον το φαινομενον καλον) , μηδ' μεν  
 such as that which energizes and awakens those that are able to Participate  
 to Self ,  
 οιον ενεργειν και ανεγειρειν τα δυναμενα  
 μετεχειν εις αυτο ,  
 whereas on the other hand , The Desirable is Grasped by us by Intellection  
 and According  
 δε λ  
 ηπτον ημιν νοησει και κατ'  
 to Insight and According to Being-Carried-Away by The Impact of The  
 Understanding !  
 25 επιβολην και κατ'  
 εκφερομενον επερεισιν της διανοιας :  
 For The Desirable is Ineffable and Prior to All Knowledge Extending to All  
 Beings !!  
 γαρ εστι αρρητον και προ πασης γνωσεως διατεινει ε  
 πι παντα τα οντα .  
 For *All* (Some More , some less) Long for **The Good** and are Turned-About  
 to **That** !!!  
 γαρ Παντα , τα μεν μαλλον , τα δε ηπτον , εφιετα του αγαθου και επεστραπται προ  
 5 εκεινο .  
 But if one must summarily describe The Characteristic of The Desirable ;  
**P102** Αλλ' ει δει συνελοντα φαναι την ιδιοτητα τ  
 ου εφετου :  
*then just as* The Provider of The Light Proceeds by His Rays into Those that  
 are Secondary and  
 καθαπερ ο χορηγος του φωτος προεισιν ταις ακτισι εις τα  
 δευτερα και  
 Turns-about Their Eyes to Himself and Makes Them The-Idea-of-The-Sun  
 and Like Himself  
 επιστρεφει τα ομματα προς εαυτον και ποιει ηλιοειδη και π  
 αραπλασια εαυτω  
 and through The Different-Likeness , Conjoins Them by The Flashing-  
 Brilliance of Himself ,  
 5 και δια της ετερομοιοτητος συναπτει ταις μαρ  
 μαρυγιας εαυτου ,  
*so also does* The Desirability of The Gods , I think , Draw and Lead All Up in  
 an Ineffable Way  
 ουτως και το εφετον των θεων οιμαι ανελκει και ανασπα παν  
 τα αρρητως  
 to The Gods by Its Innate/Kindred Illuminations , by Being-Present to All  
 Everywhere ,  
 προς τους θεους ταις οικειας ελλαμψεσι , παρον  
 πασι πανταχου  
 and by not abandoning *any* Order *whatsoever* of The Beings ;  
 και μηδ'  
 απολειπον ηντιν- ταξιν - ουν των οντων :

since even The Self Matter is said to be Reaching (**Phaedo 74D-E**) for This Desirability

10    ἐπει    και    η    αυτη    υλη    λεγεται    τετασθαι  
      προς    τουτο    το    εφετον

and through This Desire , Self is Filled with as many Goods as Self is able to Participate .

      και    δια    ταυτης    της    εφεσεως    πληρουται    τοσoutων    αγαθων    οσων    δυναται    μετ  
ασχειν .

Therefore , Self is The Center of All Beings , and furthermore All Beings including

      ουν    εστι    κεντρον    Παντων    των    οντων ,    και  
παντα    τα    οντα    και

All The Gods Possess Their Ousias and Their Powers and Their Energies about Self .

      παντες    οι    θεοι    εχουσι    τε    τας    ουσιας    και    τας    δυναμεις    και    τας    ενεργειας    πε  
ρι    αυτο .

And The Reaching and The Desire of The Beings towards This is Inextinguishable ;

15    Και    η    τασις    και    η    εφεσις    των    οντων    προς    τουτο    εστι  
ν    ασβεστος :

for The Beings *Long for* This Desirability which Is Unknowable and Incomprehensible .

      γαρ    τα    οντα    ποθει    τουτο    το    εφετον    ον    αγνωστον    κ  
αι    αληπτον .

Therefore by being unable to Know nor to Grasp That which They *Long for* ,  
      ουν    Μητε    δυναμενα    γνωναι    μητε    ελειν    ο  
ποθει

All *Dance Around* Self , and on the one hand , They have as if Prophetic Labor-Pains about Self ,

παντα    χορευει    περι    αυτο ,    και    μεν    και    οιον    απομαντ  
ευεται    ωδινει    —    αυτο ,

while on the other hand , They have a Remaining Un-Ceasing and Un-Ending *Desire* ,

20    δε    εχει    λειπομενα    ακαταληκτον  
και    απauστον    την    εφεσιν ,

of The Unknowable and Ineffable Nature of Self , and are unable to Embrace and

      της    αγνωστου    και    αρρητου    φυσεως    αυτου ,    και    αδυνατουντα  
περιπτuξασθαι

and Embosom their Desire ; for by Being Transcendent At-Once from All The Beings Self is

      και    εγκολπισασθαι    το    εφετον .    γαρ    εξηρημενον    ομου    Παντων  
των    οντων

Similarly Present to All and All Move about Itself , while Being Incomprehensible to All ,

      ομοιως    παρεστιν    πασι    και    παντα    κινει    περι    εαυτο ,    ον    ακα  
ταληπτον    πασιν ,

and on the one hand , through This Motion and This Desire Self Preserves All ,

      και    μεν    τη    κινησει    και    τ  
η    εφεσει    σωζει    τα    παντα ,

while on the other hand , through The Unknowable Superiority of The Wholes ,

25 ω υπεροχη των ολων δε τη αγνωστ  
 Self Preserves Her Innate Union Unblended with Those that are Secondary .  
 α δευτερα φυλαττει την οικειαν ενωσιν αμικτον προς τ  
 Thus on the one hand , Such is **The Desirable** ; whereas on the other  
 hand ,  
 ουν μεν τοιουτον Το εφετον :  
 δε  
**The Sufficient** is indeed Full of The Power of The-Idea-of-The-Good , and  
 Proceeds to All ,  
**P103** το ικανον εστι γε πληρες δυναμεως αγαθοειδους , και  
 προεισιν επι παντα ,  
 and Extends and Hold-out The Gifts of The Gods to All The Beings ; for  
 surely then we consider  
 και εκτεινει και επορευγει τας δοσεις των θεων πασι τοις ουσι . γαρ δ  
 η νομιζομεν  
 Such a Sufficiency to Be , The Power Pervading and Extending to The Last ,  
 Τοιαυτην ικανοτητα ειναι , την δυναμιν διکنουμενην και διατεινουσαν επι τα εσχατα ,  
 and which Brings-to-Light The Un-envying Will of The Gods , *and not* by  
 Being-Established  
 5 και εκφαινουσαν την αφθονον βουλησιν των θεων , και μη  
 ισταμενην  
*from Herself* , but by Gathering-together The Super-Abundant and Never--  
 failing and  
 εφ' εαυτης αλλα συλλαβουσαν το υπερπληρες κα  
 ι ανεκλειπον και  
 Unlimited and Productiveness of The Goods of The Divine Hyparxis ,  
 Unifically.  
 ξεως απειρον και γεννητικον των αγαθων της θειας υπαρ  
 ενιαίως .  
 For once The Desirable is Firmly Established , even Surpassing The  
 Wholes ,  
 γαρ Του εφετου μονιμως ιδρυμενου και υπερεχον  
 τος των ολων  
 and having-Set-up All The Beings about Itself , then The Sufficient Begins  
 The Procession  
 10 και στησαντος παντα τα οντα περι εαυτο , το ικανον εξαρχει  
 προοδου  
 and Multiplication of The Whole Goods , and Calls forth The Primary  
 Singular-Idea of The  
 και πολλαπλασιασμου των ολων αγαθων και εκκαλειται το πρωτουργον μονοειδου  
 ς της  
 Hyparxis of The Desirable , by Her Fertile Super-Abundant-Presence and by  
 The Good-  
 υπαρξεως του εφετου τη γονιμω περιουσια  
 και ταις αγαθο-  
 Producing Fullnesses Pervading to All and Leads-forth and Imparts to All in  
 an Un-envying  
 -υργοις αποπληρωσεσιν διηκουσαις επι παντα και προαγει και ενδιδωσιν πασιν αφ  
 θον-

Way , surely then in order that The Stability of The Divine Beings and That  
which Proceeds  
ν -ως , και δη ινα το μονιμον των θειω  
from The Innate Causes belongs to The Full Complement of Goodness , and  
that simply ,  
15 απο των οικειων αιτιων υπαρχη της πληρες αγαθοτητος ,  
και απλως  
All The Beings become Good , Abide and Proceed , and are United to The  
Sources  
παντα τα οντα αγαθυνηται , μενοντα τε και προερχομενα , και ταις ηνωμενα ταις  
αρχαις  
of Themselves and become Separate from Those Sources According to  
Ousia .  
εαυτων και διακρινομενα απ'  
εκεινων κατ' ουσιαν .  
Therefore , surely then through This Power , The Intellectual Genera are  
also Productive  
ουν δη Δια ταυτην την δυναμιν τα νοερα  
γενη εστι και συστατικα  
of Their Likes , and Souls Long-to to Generate and Imitate Those Prior to  
Selves , and  
20 των ομοιων , και αι ψυχαι εφεινται γενναν και μιμεισθαι τα προ  
αυτων , και  
Natures conduct The Logos' of Selves into another place , and simply , All  
Possess The Love  
αι φυσεις διαγουσι τους λογους αυτων εις αλλην χωραν , και απλως παντα εχει  
τον ερωτα  
of Generation According to **Ousia** . For **The Sufficiency** of The Goodness of  
The Gods ,  
της γεννησεως κατ'  
ουσιαν . γαρ Το ικανον της αγαθοτητος των θεων ,  
Originates from **Self** , is Sown/Seeded into All The Beings and Moves All to  
The Un-envying  
ωρμημενον απ αυτης , ενεσπαρται πασιν τοις ουσι και κινει παντα προς  
την αφθονον  
Impartation of The Goods ; on the one hand , Intellect of The Intellectual  
Goods ,  
25 μεταδοσιν των αγαθων , μεν τον νουν των  
νοερων ,  
and on the other hand , Soul of The Psychic Goods , then Nature of The  
Natural Goods .  
δε την ψυχην των ψυχικων , δε τη  
ν φυσιν των φυσικων .  
And therefore , All Abide through **The Desirability** of The Goodness ,  
**P104** τε ουν παντα Μενει δια το εφετον  
της αγαθοτητος ,  
and Produce and Proceed into Second and Third Productions through **The**  
**Sufficiency** .  
και γεννα και προεισιν εις δευτερας και τριτας απογεννησεις δια το  
ικανον .

Then in turn , The Third , **The Perfective** , is **Restorative** of The Wholes  
 and Collects-together  
 δε αυ Το τριτον το τελειον , εστι επιστρεπτικον των ολων  
 και συναγωγον  
 to Their Causes According to The Circle ; where some are Divine , while  
 others are Intellectual ,  
 επι τα αιτια κατα κυκλον , ου μεν το θειον ,  
 ου δε το νοερον  
 and others are Psychic , and others are Physical Perfections ; for all  
 Participate  
 5 ου δε το ψυχικον , ου δε το φυσικον  
 : γαρ παντα μετεχει  
 of The Turning-About , and since Through This The Unlimitedness of  
 Procession is again  
 της επιστροφης , και επει δια ταυτης το απειρον  
 της προοδου αυθις  
 Recalled to The Sources ; and The Perfective is The Blend of The Desirable  
 and The Sufficient .  
 ανακαλείται επι τας αρχας . Και το τελειον εστι συμμικτον εκ του εφετου και το  
 υ ικανου .  
 For All Such as This are Desirable and Productive of Their Likes ;  
 γαρ Παν το τοιουτον εστι ορεκτον και γεννητικον των  
 ομοιων :  
 or do not The Works of Nature happen to be *Everywhere* Perfect and Lovely  
 and Fruitful  
 10 η ουχι τοις εργοις της φυσεως τυγχανει οντα πανταχου τα τελεια και εραστα και  
 γονιμα  
 through The Flower/Zenith of Their Season ?  
 δια την ακμην  
 της ωρας ;  
 And therefore , The Desirable Establishes and Comprehends All in Itself ,  
 τε ουν Το εφετον εδραζει και κατεχει τα  
 παντα εν εαυτω ,  
 and The Sufficient Awakens All into Processions and Productions ,  
 και το ικανον ανεγειρει εις προοδους και  
 απογεννησεις ,  
 and The Perfective Perfectly-Leads Those that Proceed to Restorations and  
 Turnings-about ;  
 15 και το τελειον τελεσιουργει τα προελθοντα εις επιστροφας και  
 συνελιξεις  
 so that Through These Three Causes All The Gods and after The Gods The  
 Genera are Adorned .  
 δε δια τουτων των τριων αιτιων τε παντα τα θεια και μετα θεους τα γεν  
 η κεκοσμηται :  
 Accordingly then , The Primary and Most-Ancient Fountain and Hearth of  
 All Those  
 αι εστια παντων των αρα πρωτουργος και αρχηγικωτατη πηγη κ  
 that Subsist in Any Way At All , Is The Goodness of The Gods , by Firmly-  
 Fixing in  
 υφεστηκοτων οπωςουν εστι η αγαθοτης των θεων ,  
 πηξαμενη εν  
 Such A Triad The Unific Strength of The Innate Underlying-Reality .

## Chapter 23 - κγ

Then after This , The Sophia/Wisdom is Allotted The Second Order ,  
 δε Μετα ταυτην η σοφια ελαχε  
 δευτεραν ταξιν ,  
 by Being The Intelligence of The Gods ,  
 ουσα νοησις  
 των θεων ,  
 or rather , by Being The Hyparxis of The Intelligence of The Gods .  
 δε μαλλον υπαρξις της νο  
 ησεως των θεων .  
 for on the one hand , The Intelligence is Intellectual Intuitive-Knowledge ;  
 25 γαρ μεν Η νοησις εστι νοερα  
 γνωσις ,  
 while on the other hand , The Wisdom of The Gods is Ineffable Intuitive-  
 Knowledge ,  
**P105** δε η σοφια θεων  
 αρρητος γνωσις ,  
 which is United to The Knowable and The Intelligible Union of The Gods .  
 ητις ηνωται προς το γνωστον και την νοητην ενωσιν  
 των θεων .  
 Furthermore it also appears to me , that Plato especially Contemplated This  
 in **The Triad** ,  
 δε και Δοκει μοι ο Πλατων μαλιστα θ  
 εωρειν ταυτην εν τριαδι ,  
 as it may be Gathered-together-by-The-Logos  
 ως συλλογισ  
 ασθαι  
 from The Conceptions scattered-about in many places about Self .  
 εκ των εννοιων διεσπαρμενων πολλαχου  
 περι αυτης .  
 Thus on the one hand , I mean that Diotima , in the **Symposium (204A)** ,  
 professes that  
 5 δε μεν Λεγω οτι Διοτιμα εν Συμπο  
 σιω βουλεται  
 Wisdom is Full of The Knowable , and *Neither* Seeks/Searches , *Nor*  
 Chases/Hunts ,  
 ουδε το σοφον ειναι πληρες του γνωστου , και ου ζητειν  
 θηραν  
*Then since* Self Possesses The Intelligible ;  
 αλλ' εχειν  
 το νοητον :  
*None* of The Gods *Philo*-sophizes ,  
 ουδεις θεων φι  
 λοσοφει  
 nor *Desires* to become Wise ; for *They Are* Wise .  
 ουδε επιθυμει γενεσθαι σοφος , γαρ εστι  
 .  
 Is it not the case then , that on the one hand , The  
 Lover-of-Wisdom/Philosopher  
 Ουκουν μεν  
 το φιλοσοφον



is imperfect and in need of The Truth ;  
 10 εστι ατελες και ενδεες της αληθει  
 ας ,  
 while on the other hand , Wisdom is Full and Without-need ,  
 δε το σοφον π  
 ληρες και ανενδεες ,  
 and Possesses All which Self Wishes Present , and thus , Self Longs for  
 nothing ;  
 και εχει παν ο βουλεται παρον , και  
 ποθουν ουδεν  
 since The Desirable and The Longed-for are appointed to The Philosopher .  
 αλλ' εφετον και ορεκτον προκειμενων  
 τω φιλοσοφω .  
 On the other hand , in the **Republic (490B)** , Socrates offers That which is  
 Productive  
 δε εν τη Πολιτεια Ο Σωκρα  
 της παρεχεται το γεννητικον  
 of Truth and Intellect , as The Token/Symbol/Mark of The Wisdom ,  
 αληθειας και νου γνωρισμα  
 της σοφιας ,  
 since on the one hand , The Ascent to The Fullness Arises in our Souls  
 through Production ,  
 15 μεν της ανοδου εις το πληρες γινομενης ταις ημετεραις ψυχαι  
 ς δια γεννησεως ,  
 while on the other hand , The Presence of Intellect in The Gods  
 δε της παρουση  
 ς του νου τοις θεοις  
 Arises from The Fullness of The Production .  
 εκ του πληρους  
 γεννησεως .  
 For The Procession in Them *does not arise* from an imperfect habit to The  
 Perfect ;  
 γαρ η προοδος εν εκεινοις Ου εκ της ατελους ε  
 ξεως επι το τελειον ,  
 whereas The Prolific Power of inferior natures Arises from The Self-Perfect  
 Hyparxis .  
 αλλ' η γονιμος δυναμις των υποδεεστερων εκ της αυτοτ  
 ελους υπαρξεως .  
 Then in turn , in the **Theatetus (150C)** , Socrates indicates that  
 20 δε αυ Εν τω Θεαιτητω  
 ενδεικνυται  
 That which is Perfective of the imperfect  
 το τελεσιουργον τ  
 ων ατελων  
 and That which calls forth the concealed Intuitive-Knowledge in souls  
 belongs to Wisdom ;  
 και το προκλητικον των κρυπτομενων νοησεων εν ταις ψυξαις προσηκειν  
 τη σοφια :  
 for He says , The Divinity *Compels* me to Be a Mid-wife / to Be A Deliverer ,  
 ο θεος αναγκει με μαιε  
 υεσθαι ,  
 but *Prevents* me from producing .

νναν . δε απεκώλυσε γε  
 Therefore , it is clear from These Logos , that The Genus of Wisdom is  
**Triadic** ,  
 σοφίας εστι τριαδικον , ουν Δηλον εκ τουτων οτι το γενος της  
 25 ον πληρες του οντος και  
 της αληθειας μεν  
 and on the other hand , by Being Productive of Intellectual Truth ,  
δε γε  
 ννητικον της νοερας αληθειας ,  
 and furthermore , by Being Perfective of The Intellectual Natures According  
 to Energy  
δε κατ' ενεργειαν τελειωτικον των  
 νοερων και αυτο εστως  
 and by Self Being Established According to Power .  
 κατα δυναμιν .  
 Now then we must assume/take-up/suppose τοιυν υπο  
 λαβωμεν  
 that These Powers Properly-Innately-Belong to The Wisdom of The Gods ;  
Ταυτα προσηκειν  
 τη σοφια των θεων ;  
 and since on the one hand , This Wisdom is Full of The Divine **Goodness** ,  
**P106** και γαρ μεν εκεινη εστι πληρες της θειας τ  
 ης αγαθοτητος ,  
 while on the other hand , Self Produces The Divine **Truth** ,  
δε  
 γεγνα την θειαν αληθειαν  
 and furthermore , **Perfects** All Those that are after Herself .  
δε τελειοι παντα τα  
 μεθ' εαυτην .

8 December 2022

## Chapter 24 - κδ

Surely then , following These Powers , let us consider The Beautiful ;  
 5 δε επι τουτοις σ  
 κεψωμεθα Το καλον ,  
 what in The World Self Is , and in what Way Self Primarily Subsists in The  
 Gods .  
τι ποτε εστι και οπως πρωτ  
 ως υφεστηκε εν τοις θεοις .  
 Thus on the one hand , Self is said to be The Beauty of The Idea-of-The-Good  
ουν μεν , λεγεται ειναι καλλος  
 αγαθοειδες ,

and Intelligible Beauty , and More-Ancient than Intellectual Beauty ,  
 και νοητον καλλος , και πρεσβυτερον της νοερας  
 καλλονης ,  
 and Self-Beauty , and The Beauty-Making Cause of All The Beings ;  
 και αυτοκαλλονη , και καλλοποιος αιτια απαντων τ  
 ων οντων ,  
 and All Such Names , and They are Rightly said .  
 10 και παντα τα τοιαυτα , και ορθως λεγε  
 ται .  
 Whereas on the other hand , Self is not only Separate from apparent beauty  
 in corporeal masses  
 δε εστιν ου μονον Χωριστον των φαινομενων καλων εν τοι  
 ς σωματικοις ογκοις  
 nor from The Symmetry found in these either from Psychic Concord or  
 Intellectual Brilliance ,  
 ουδε της συμμετριας εν τουτοις η της ψυχικης ευαρμοστιας η του νο  
 ερου φεγγους ,  
 but also The 1st and Unific Beauty in The Gods  
 αλλα και το πρωτιστον και ενιαιον Καλος εν τοις θεοις  
 of The 2nd and 3rd Processions of Selves ;  
 των δευτερων και τριτων προοδων αυτω  
 ν :  
 and Established In-The-Singular-Ideal-Way (**Sym 211E**) in The Intelligible  
 Watch-Tower ,  
 15 και ιδρυται μονοειδως ε  
 ν τη νοητη περιωπη ,  
 and Proceeds from This to All The Genera of the Gods and Illuminates  
 και προεισιν απο ταυτης εφ απαντα τα γενη των θεων και κατα  
 λαμπει  
 The Super-Ousian Unities of Selves including All The Dependant Ousias  
 τας υπερουσious εναδας αυτων τε και απασας τας εξηρτημενας ου  
 σιας  
 even as far as The Apparent Vehicles .  
 και μεχρι των εμφανων οχημα  
 των .  
 Therefore , *just as* All The Gods are The-Idea-of-The-Good through The 1st  
 Goodness ,  
 20 ουν Ωσπερ παντες οι θεοι αγαθοειδεις δια την π  
 ρωτιστην αγαθοτητα ,  
 and Have Ineffable Knowledge through Intelligible Wisdom also Established  
 Above Intellect ,  
 και εχουσιν αρρητον γνωσιν δια την νοητην σοφιαν και ιδρυμενην  
 υπερ νουν ,  
 so also I think , All that Is Divine is Beloved (**Phaedrus 250D**) through The  
 Summit of Beauty .  
 ουτως και οιμαι παν το θειον εστι ερασμιον δια την ακ  
 ροτητα του καλλους .  
 Since from That Source All The Beauty is Channeled (**251E**) to The Gods and  
 Being-Filled  
 γαρ Εκειθεν παντες το καλος εποχετευονται ο  
 ι θεοι και πληρουμενοι  
 They Fill Those after Themselves , by Awakening All with Bacchic Fury  
 (**245A**) and with the

25 πληρουνται τα μεθ'   
 εαυτους , ανεγειροντες παντα εκβακχευοντες και περι τον   
 Love of Themselves and Pour from On-High All Their Divine Flow of Beauty   
 (251-253) .

**P107** ερωτα εαυτων και επαντλουντες ανωθεν πασιν τοις ενθεον την απορροην του καλλ   
 ους.

Thus on the one hand , Such is The Whole of Divine Beauty , said to be Like   
 The Provider

ν ουν μεν   
 ως χορηγον   
 τοιουτον Εστι το ολον το θειον καλλος , ειπει

of The Divine Good-Will and Kinship and Friendship ;

της θειας ευφροσυνης και της οικειοτητος και της φιλ   
 ιας :

for According to This , are The Gods United and Rejoice and Admire Each   
 Other

5 γαρ κατα τουτο και οι θεοι ηγωνται και χαιρουσιν και αγαπ   
 αι αλληλοις

and are Delighted with Their Communion and Their Being-Filled with Each   
 Other and

και ευφραινονται ταις κοινωνιας και ταις πληρωσεσιν προς   
 αλληλους και

do not abandon The Order which is Always Allotted in The Distributions of   
 Themselves .

ουκ απολειπουσιν ταξιν ην αι ελαχον εν ταις διακοσμη   
 σεσι εαυτων .

On the other hand , Plato also delivers Three Indications/Tokens/Marks of   
 This Beauty .

α δε ο Πλατων και παραδιδωσιν Τρια γνωρισματ   
 τουτου .

On the one hand , in the **Symposium** He Calls Self That which is   
 Elegant/Graceful ;

10 το μεν Εν Συμποσιω   
 αβρον

for surely then without a doubt That which is Perfect and That which is   
 Most-Blessed

και γαρ το μακαριστον το τελειον

has Reached The Beautiful By Sharing of The Goodness ;

αθοτητος :   
 εφηκει τω καλω κατα μετουσιαν της αγ

thus He speaks in this way in These Logos' (204C) ;

νοις :   
 δε λεγει ουτω πως εν εκει

"Since That which is Truly Beautiful , is This ; Elegant and Perfect and   
 Most-Blessed"

αλλα το τω οντι καλον , εστιν τουτο αβρον και τελειο   
 ν και μακαριστον .

Thus on the one hand One of The Marks of The Beautiful is Such as This ;   
 The Elegant ,

15 ουν μεν εν του καλλο   
 υς τοιουτον Τουτο , το αβρον ,

whereas from the **Phaedrus** (256D8) we may assume Another ; The   
 Brilliant ;

ετερον , <sup>δε</sup> <sup>εκ</sup> του Φαιδρου <sup>λαβωμεν</sup>  
 since He also attributes This to The Beautiful by saying (**250B6**) ;  
 ερων : <sup>γαρ</sup> <sup>Και</sup> <sup>ανεθηκεν</sup> <sup>τουτο</sup> <sup>τω</sup> <sup>καλλει</sup> <sup>φ</sup>  
 "Then at which Time They Saw Beauty Brightly-Shining"  
<sup>λαμπρον</sup> <sup>δε</sup> <sup>ην</sup> <sup>τοτε</sup> <sup>ιδεαν</sup> <sup>καλλος</sup>  
 and next in order (**250C8-D1**);  
 "and then , just as we said , The Being about Beauty Shined-Brightly among  
 Those Visions"  
 20 <sup>τε</sup> <sup>δε</sup> , <sup>ωσπερ</sup> <sup>εφαμεν</sup> , <sup>ον</sup> <sup>περι</sup> <sup>καλλους</sup> <sup>ελαμπεν</sup>  
<sup>μετ'</sup> <sup>εκεινων</sup> ,  
 and again in the following Logos' (**250D2-4**) ,  
<sup>και</sup> <sup>παλιν</sup> <sup>εν</sup> <sup>τοις</sup> <sup>εχομενοις</sup> :  
 "and then arriving here we apprehend Self  
<sup>αυτο</sup> <sup>τε</sup> <sup>δε</sup> <sup>ελθοντες</sup> <sup>δευρο</sup> <sup>κατειληψαμεν</sup>  
 Shining Most-Brilliantly through The Clearest of The Perceptions  
 (Mindfulness or Sight ?)"  
<sup>στιλβον</sup> <sup>εναργεστατα</sup> <sup>δια</sup> <sup>της</sup> <sup>εναργεστατης</sup> <sup>των</sup> <sup>αισθησεων</sup> ,  
 and finally in These Logos' (**250D7-8**) ;  
<sup>και</sup> <sup>τελος</sup> <sup>επι</sup> <sup>τουτοις</sup> :  
 "But now , only Beauty has this allotment , to be Most-Bright and Most-  
 Beloved."  
 25 <sup>δε</sup> <sup>νυν</sup> <sup>μονον</sup> <sup>καλλος</sup> <sup>εσχε</sup> <sup>ταυτην</sup> <sup>μοιραν</sup> , <sup>ειναι</sup> <sup>τε</sup> <sup>εκφανεστατον</sup> <sup>και</sup> <sup>ερασμι</sup>  
<sup>ωτατον</sup> .  
 Thus on the one hand , These Two should be taken as Indications/Marks of  
 Beauty .  
**P108** <sup>ουν</sup> <sup>μεν</sup> <sup>ταυτα</sup> <sup>Δυο</sup> <sup>ειληφθω</sup> <sup>γ</sup>  
<sup>νωρισματα</sup> <sup>του</sup> <sup>καλλους</sup> .  
 On the other hand , Another Third Indication is The Beloved ,  
<sup>δε</sup> <sup>αλλο</sup> <sup>Τριτον</sup>  
<sup>το</sup> <sup>εραστον</sup> ,  
 which now Plato also appears to me to have called Most-Beloved ,  
<sup>ο</sup> <sup>νυν</sup> <sup>ουτος</sup> <sup>και</sup> <sup>δοκει</sup> <sup>μοι</sup> <sup>προσειρηκεναι</sup> <sup>ερα</sup>  
<sup>σμιωτατον</sup> ,  
 including many other places where he indicates that (**Phaedrus 265B2-C3**)  
<sup>και</sup> <sup>πολλαχου</sup> <sup>αλλοθι</sup> <sup>δεικνυει</sup>  
 The Madness of Love is Determined/Distinguished/Defined about The  
 Beautiful  
<sup>την</sup> <sup>μανιαν</sup> <sup>ερωτικην</sup> <sup>αφοριζομενος</sup>  
<sup>περι</sup> <sup>το</sup> <sup>καλον</sup>  
 and generally , Suspends Love from The Monad of Beauty ; by saying  
 (**Symposium 204B**)  
 5 <sup>και</sup> <sup>ολως</sup> <sup>εξαπτων</sup> <sup>τον</sup> <sup>ερωτα</sup> <sup>της</sup> <sup>μοναδος</sup> <sup>του</sup> <sup>καλλους</sup> : <sup>φησιν</sup> ,  
 "For Love Is , Love Concerning The Beautiful ."  
<sup>γαρ</sup> <sup>Ερως</sup> <sup>εστι</sup> , <sup>ερως</sup> <sup>περι</sup>  
<sup>το</sup> <sup>καλον</sup> .  
 Thus on the one hand , by The Logos that , Beauty is The Beloved , and  
 makes All

ουν μεν Διοτι , το κάλλος  
 εστι εραστον , και ποιει παντα  
 Turn-about and Move and be Restored to Itself , and Be Divinely-Inspired  
 through Love ,  
 επιστρεφει και κινει και ανακαλειται προς εαυτο (neuter) και ενθουσιαν δι  
 , ερωτος ,  
 by Being The Leader of The Whole Series of Love , and (**Symposium 195D**)  
 ηγεμονουν της πασης σειρας ερωτικης και  
 “By Walking/Touching/Communing Upon The Heads of Human Beings ,  
 10 βεβηκος επι  
 through Its Extremities -The Feet-” ; By Awakening All through Longing and  
 Distress .  
 τοις ακροις ποσι ανεγειρον παντα δια  
 ποθου και εκπληξεως .  
 Thus in turn through this Logos Beauty *Extends* The Fullnesses from Itself  
 to The Secondary  
 δε αυ Διοτι επορευγει τας πληρωσει  
 5 αφ’ εαυτου τοις δευτεροις  
 along with Good-Will and Divine Ease , *Arrow-shafting* and *Enchanting* and  
*Elevating*  
 μετ’  
 ευφροσυνης και θειας ραστωνης κηλουν και θελγον και μετεωριζον παντα  
 and by *Pouring-forth* Its Illuminations from That Source *Upon* All Those  
 Being Led ,  
 και εποχετευομενα τας ελλαμψεις εκειθεν  
 15 παντα τα αγομενα ,  
 and since Beauty is said to be Elegant by Plato (**Symposium 204C5**) .  
 τε και εστι λεγεται αβρον παρα του Πλατωνος .  
 Certainly by this Logos Beauty is indeed Perfected-At-Once by **This Triad**  
 (**Phaedrus 250**)  
 μην Διοτι γε συμπεραινει την  
 ταυτην τριαδα  
 and *Emerges* from The Ineffable Union of The Gods and as if *by Swimming*  
*Upon* (**Sym 210D-E**)  
 και προκυπτει της αρρητου ενωσεως των θεων , και οιον επινηχεται  
 The Light of The Ideas , and *by Shining-forth* The Intelligible Light that  
 Announces The  
 τω φωτι των ειδων και εκλαμπει το νοητον φω  
 5 εξαγγελλει το  
 Hidden Nature of Goodness , *by Naming* It **Brilliant** (B6), **Sparkling** (D3)  
 and **Manifest** (D8).  
 κρυφιον της αγαθοτητος , επονομαζεται λαμπρον τε και στυλπνον και εκφανε  
 5 .  
 For on the one hand , The Good of The Gods is The Summit and The Most-  
 Ideal-One ; while  
 20 γαρ μεν Το αγαθον των θεων εστι ακροτατον και ενο  
 ειδεστατον : δε  
 Their Wisdom is already *somehow In Labor-Pains* with Intelligible Light and  
 The First Ideas ;  
 το σοφον ηδη πως ωδινει το νοητον το  
 20 φως και τα πρωτιστα τα ειδη :

then in turn Their Beauty that also Pre-Ignites Their Divine Light , is  
Established at The Summit

δε αυ το καλλος και προλαμπει το θειον φως  
ιδρυται επ' τοις ακροις

of The Ideas and Comes to Light First to Those Ascending Souls ; by  
Bearing More Rays

ειδεσι και εκφαινεται πρωτον τοις ανιουσι ,  
φωσφουου στυλπνοτερον

25 and by Being More Beloved to Behold and to Embrace ,  
και ερασμιωτερον ιδειν και πε  
ριπτυσσασθαι

and when It Comes-to-Light , They are Seized with Distress .

**P109** και εκφαινομενον λαβειν μετ  
' ελπηξεως . 11 December 2022

## Chapter 25 - κε

Now then if This Triad Fills All and Advances through All , then without a  
doubt

τοιουν της Ταυτης τριαδος πληρουσης τα παντα και χωρουσης δια παντων δ  
ηπου

it is also Necessary that Those that are Filled must be Turned-about and  
Conjoined to Each One

5 και αναγκη τα πληρουμενα επιστρεφειν και συν  
απτεσθαι προς εκαστον

through Their Kinship , and not through The Middles of Each One of  
Selves ; for

δια των συγγενων , και μη δια των μεσων εκαστ  
α των αυτων : γαρ

Different Middles and Different Powers are Restored by Different  
Perfections of The Gods .

αλλην μεσοτης και αλλαι δυναμεις επιστρεφουσι προς αλλων τελειοτητα  
θεων .

Thus on the one hand , I think it is clear to All , and as Plato often says ,  
ουν μεν , οιμαι δηλον παντι , και ως του Πλατωνος πολλakis  
λεγεται ,

10 that The Cause that Gathers-together All The Secondary to Divine Beauty  
το αιτιον το συναγον παντα τα δευτερα Π  
ρος θειον καλλος

and makes Selves Akin with The Source of Their Being Filled ,

και οικειουν της εκειθεν της εποχετειας  
πληρωσεως ,

is none other than Love (**Symposium 201D8 , 203A8 , 204A1-B7**) , which  
surely then

εστιν ουδεν αλλο η ο ερωσ ,  
ος

Always Conjoins Those that are Secondary to Those that are Prior to  
Themselves

αι συναπτει τους δευτερους τοις  
προ εαυτων

including The Superior Genera and The Best of Souls , According to The  
Beautiful .

15 και τα κρειττονα γενη και τας αριστας ψυχων κατα  
το καλον .

Then in turn in Relation to The Divine Wisdom , with which Intellect is Filled and

ο νους δε αυ Προς την θειαν σοφιαν , ης  
πληρουμενος και

Knows The Beings and Energizes Souls Participating Intellectually ,  
οερωσ ,  
γινωσκει τα οντα και ενεργουσιν ψυχαι μετεχουσαι ν

then without a doubt The Truth both Leads and Pre-Establishes The Beings .  
δηπου αληθεια και αναγει και πρ  
οσιδρυνει τα οντα .

For The Fulfillment of The Truly-Real Wisdom Is through The Truth ;

Δια αληθειας :  
γαρ η πληρωσις της οντως σοφιας ουσης

for surely then She Illuminates The Intellectual Natures *Everywhere* ,  
20 τα γαρ δη φωτιζει τα νοουν  
πανταχου

and Conjoins Selves with Their Objects of Intellection , surely then  
οις , δη και συναπτει τοις νοουμεν

just as She must also Be The First to Gather-together Intellect and  
Intelligible (P100.15) .

ωσπερ και υπηρχε η πρωτιστη συναγωγος νου και  
νοητου .

Then in turn , Knowledge and Energy are no longer necessary for  
ετι δε αυ γνωσεως και ενεργειας ου

Those who hasten to be Conjoined with The Good ;

ο αγαθον  
τοις σπευδουσιν συναφθηναι τ

except A Firm and Settled Foundation and Quietude .

25 αλλ' μονιμου καταστασεως ιδρυσεως και ηρεμιας  
.

What then Unites Us to Self ?

P110 Τι ουν ενωσει ημας προς αυτο ;

What is The Energy of Rest and Motion ?

σεως ; Τι της ενεργειας παυσει και κινη

What then Sets-up All The Divine Beings in The First and Ineffable Unity of Goodness ?

Τι δε συνιστησι παντα τα θεια τη πρωτιστη και αρρητω εναδι τη  
ς αγαθοτητος ;

Then in what Way is Each Being Established in That which is Prior to Self

According to

δε Πως εκαστον ενιδρυμενον τω  
προ αυτου κατα

The Good in Itself , then in turn Establishes Those after Itself According to Cause ?

5 το αγαθον εν εαυτω παλιν εδραζει τα μεθ' εαυτο  
κατα την αιτιαν ;

On the one hand , The Whole is , as if to say , The

*Trust/Receptivity/Openness* of The Gods

μεν το ολον εστιν Ως ειπειν η  
πιστις των θεων



that Unites in an Ineffable Way All The Genera of The Gods and also of The  
Daimons

κα ενιζουσα αρρητως συμπαντα τα γενη των θεων τε  
δαιμονων

and of The Souls In-The-Good-Daimon-State-of-Being in Relation to **The  
Good** .

και ψυχων τας ευδαιμονας  
προς το αγαθον .

For one must not investigate **The Good** Gnostically nor  
imperfectly/indeterminately ,

γαρ Δει ου επιζητειν το αγαθον γνωστικης ουδε  
ατελως ,

but by *Offering Ourselves Up* (**Symposium 210E , 174D , P108.17**) to The  
Divine Light ,

10 αλλ' επι- εαυτους -δοντας  
τω θειω φωτι

and *In This Way* ; with our *Eyes Shut* , come to *Be Established* in *The  
Unknowable*

θαι και ουτως μυσαντες ενιδρυεσ  
τη αγνωστω

and *Hidden* Unity of The Divine Beings ; for Such is The Genus of Trust  
και κρυφιω εναδι των οντων : γαρ τοιουτον εστι το  
γενος της πιστεως

by *Being-More-Ancient* than Gnostic Energy , not only in us , but also  
πρεσβυτερον της γνωστικης ενεργειας , ουκ μονον εν ημιν , α  
λλα και

among The Divine Selves , and since All The Gods are Unified-together  
According to *This*

παρ' τοις θεοις αυτοις , και παντες οι θεοι συνηνωνται  
κατα τουτο

and by Gathering-together about One Center

15 εν κεντρον και συναγουσιν περι

The Wholes of The Powers and Processions of Selves In-A-Singularly-Ideal-  
Way .

τας ολας δυναμεις τε και προοδους αυτων  
μονοειδως .

If then Trust must also be Defined According to Each , then let no one  
suppose from me

μη Ει δε δει και αφοριζεσθαι καθ' εκαστον ,  
υπολαβης μοι

the self/same sort of trust that wanders about those that are perceptible by  
the senses ; for

την αυτην την τοιαυτην πιστιν τη πλανη περι τα  
αισθητα : γαρ μεν

self falls short of Knowledge and even much more from The Truth of The  
Divine Beings ,

αυτη απολειπεται επιστημης και πολλω μαλλον της αληθειας  
των οντων ,

20 whereas The Trust of The Gods Excels All Knowledge and Conjoins  
αι συναπτει δε η πιστις των θεων υπεрайρει απασιν γνωσιν κ

The Secondary to The Primary According to The Loftiest Union of Self .

ραν ενωσιν αυτην . τα δευτερα τοις πρωτοις κατ' την ακ

Nor in turn , let anyone conceive it is the trust in a similar idea of so called  
common conceptions

Μηδ' αυ νοησης τη πιστιν ομοειδη καλουμενων των  
κοινων εννοιων  
that is Now Being Praised ; since we also Trust in The Common Intellections  
Prior to All Logos ,

την νυν υμνουμενην : γαρ και πιστευομεν ταις κοινας εννοιας  
προ παντος λογου ,

since Knowledge of These is also Divisible and in no way The Equivalent to  
The Divine Union ;

25 αλλα γνωσις τουτων εστι και μεριστη και ουδαμως ισοστασιος προς την θει  
αν ενωσιν ,

and not only is Knowledge of These Secondary to Trust , but so also to  
Intellectual Simplicity ;

και ου μονον επιστημη τουτων δευτερα της πιστεως , αλλα και της νοερας  
απλοτητος :

since Intellect is Established Beyond All Knowledge ,

**P111** γαρ νους ιδρυται επεκεινα πασης επιστ  
ημης ,

At-Once Beyond , both The 1st Knowledge and That which is after That .

ομου τε της πρωτης κ  
αι της μετ' εκεινην .

Now then we must not posit The Energy According to Intellect to be Like  
The Trust of The Self ;

τοιουν Μη λεγωμεν την ενεργειαν κατα νουν ειναι τοιαυτη τ  
η πιστει την αυτην :

for Self is The-Idea-of-Many and is Separate through Difference from Those  
Being-Intellected ;

γαρ αυτη και πολυειδης και χωριζομενη δι'  
ετεροτητος των νοουμενων ,

and Self is Wholly Intellectual Motion about The Intelligible ;

5 και εστι ολως νοερα κινήσεις περι  
το νοητον :

whereas **The-Idea-of-One** and Quietude must belong to The Divine Trust ,  
δε ενοειδη και ηρεμον δει υπαρχειν

την θειαν πιστιν ,

by Being Perfectly Established in The Port of **The Goodness** .

τελειως ιδρυνηθισαν εν τω ορμω τη  
ς αγαθοτητος .

For neither Beauty nor Wisdom nor Any One of The Divine Beings

οντων γαρ Ουτε το καλον ουτε το σοφον ουτε αλλο ουδεν των

is *so* Trustful and Safe/Sound/Stable to All The Beings and *so* Transcends

εστιν ουτω πιστον και ασφαλες απασι τοις ουσι και  
εξηρημενον

All ambiguity and divisible apprehension and motion , *as The Good*.

10 πασης αμφιβολιας και διηρημενης επιβολης και κινήσεως ως το αγαθ  
ον .

For through **This** , Intellect also *Welcomes* Another More-Ancient Union  
and Prior Energy

γαρ Δια τουτο ο νους και ασπαζεται αλλην πρεσβυτεραν ενωσιν και  
 προ ενεργειας  
 than The Intellectual Energy ; and through **This** , The Soul *Places* The  
 Variety of Intellect  
 της νοερας ενεργειας : και ψυχη τι  
 θεται την ποικιλιαν του νου  
 and The Brilliance of The Ideas , *to be nothing* , in relation to **The Good**  
 that Surpasses Wholes ,  
 και την αγκλαιαν των ειδων ειναι ουδεν προς του αγαθου  
 υπεροχην των ολων ,  
 and on the one hand , Soul *Dismisses* Intellection by Running-Back to **The**  
**Hyparxis** of Herself ;  
 και μεν αφησιν το νοειν αναδραμουσα  
 εις την υπαρξιν εαυτης ,  
 and on the other hand , She Always Pursues , Chases-down and *Longs-after*  
**The Good** , and  
 15 δε αι διωκει και θηρα  
 και εφιεται το αγαθον και  
 hastens as if to be Embosomed , and Offers Herself Up Unhesitatingly to  
**This** Alone of All .  
 σπειδει οιον εγκολπισασθαι , και επι-εαυτην-διδωσιν ανενδοιαστως τουτω μονω των παν  
 των .  
 And why should one speak of the Soul ?  
 Και τι δει λεγειν  
 την ψυχην ;  
 Since Diotima somewhere says (**Symposium 207A-208B**) , that just as  
 these mortal beings ,  
 Αλλα η Διοτιμα που φησιν  
 καθαπερ ταυτα τα θνητα ζωα ,  
 disdain all others , and also the life and being of self ; by *Longing* for The  
 Nature  
 20 υπερφρονει παντων των αλλων , και και της ζωης και του οντος αυτης , ποθω της  
 φυσεως  
 of **The Good** , and since all have this singular immovable and ineffable  
*Longing* for **The Good** ,  
 του αγαθου , και απαντα εχει ταυτην μιαν ακινητον και αρρητον εφεσιν τ  
 ου αγαθου ,  
 thus they overlook and consider as secondary and despise the acquisition of  
 each and all others .  
 δε παριδοι και ποιησαιτο δευτερα και ατιμησειε την τευξιν εκαστα κ  
 αν των αλλων .  
 Therefore , **This** is The One Safe Port of All The Beings ,  
 ουν ουτος Εις ασφαλης ορμος απαντων των  
 οντων ,  
 and **This** is Especially Trustworthy for All The Beings .  
 25 και τουτο μαλιστα πιστον απαισι το  
 ις ουσιν .  
 And thus without a doubt through **This** The Conjunction and Union with  
 Self is Named Trust  
**P112** Και δηπου δια τουτο η συναφη και ενωσις προς αυτο  
 αποκαλειται πιστις  
 by The (Chaldean) Theologists ; and not only by them , but also by Plato ,

υπο των θεολογων : και ουχ μονον υπ' εκεινων , αλλ' και υπο του Πλα  
τωνος ,

if one must speak what appears to be the case ,

α δοκουντα , ει δει λεγειν τ

for in **The Laws** (730C) The Kinship of This *Trust* with The *Truth* and with  
*Love* is proclaimed .

5 εν Νομοις η συγγενεια ταυτης της πιστεως προς τε την αληθειαν και τον ερωτα κε  
κηρυκται .

Accordingly then , the many fail to notice that One who Understands These ,  
αρα δε τους πολλους λανθανει ως ου δ

ιανοουμενος ταυτα ,

when making The Logos about *Their* opposites , also Brings-together

ποιουμενος τον λογον επι των εναντιων και  
συναγων

the deviations from *This Triad* , to *The Self-Same* .

τας αποπτωσεις της ταυτης τριαδος εις ταυτο

ν .

Therefore in **The Laws** Self clearly says that the one who loves falsehood is  
untrustworthy ,

10 δ' ουν εν εκεινοις αυτος σαφως λεγει και ο μεν φιλοψευδης εσ  
τιν απιστος ,

and thus the one who is untrustworthy , lacks-friendship .

δε ο απιστος

, αφίλος .

Accordingly on the one hand , it is also Necessary that The Lover of Truth  
Be Trustworthy ,

ν αρα φιλαληθη ειναι πιστον , και Αναγκαιον το  
μεν

and on the other hand , that one who is Trustworthy be Well-Harmonized to  
Friendship .

δε τον πιστον  
ευαρμοστον εις φιλίαν .

Surely then , from These Logos' we may Contemplate *Truth* and *Trust* and  
*Love* of Self

δη Απο τουτων θεωρησωμεν αληθειαν και  
πιστιν και ερωτα αυτην

and Comprehend by The Self/Same Logos' The Singular Communion of  
*Selves* .

15 και συνελωμεν τω αυτω λογισμω την μιαν κοινω  
νιαν αυτων .

If then you wish , we should also Recall that Prior to *These*

ρο τουτων  
Ει δε βουλει , και αναμνησθωμεν οτι π

The Excellence/Virtue that Conciliates/Brings-together those that  
disagree/are-torn-apart

την αρετην συναγωγον  
των διαφορομενων

and is Destructive of the greatest of wars (I mean the seditions in cities)

ολεσι) και αναιρετικην των μεγιστων πολεμων (λεγω των στασεων εν ταις π

can be Addressed as Trustworthiness ; for surely then from These Logos'  
Trust

εκ τούτων προσειρηκεν πιστοτητα : γαρ δη  
 Comes to Light as The Cause of Union and Commonness and Quietude ;  
 20 ηρεμιας : καταφαινεται η αιτια ενωσεως και κοινωνιας και  
 and if indeed there is Such A Power in us ,  
 και ειπερ εστι τοιαυτη τις δυναμις εν η  
 μιν ,  
 then Self Is in The Divine Selves much more Prior .  
 εστι εν τοις θεοις αυτοις πολλω  
 προτερον .  
 And since if A Certain Divine Soundmindedness and Righteousness and  
 Knowledge  
 Και γαρ ως τις θεια σωφροσυνη και δικα  
 ιοσυνη και επιστημη  
 is mentioned by Self (**Phaedrus 247D-E**) , then how can The Trust which  
 Comprehends  
 λεγεται παρ' αυτω , και πως  
 η πιστις συνεχουσα  
 The Whole Order of The Virtues , not Exist among Those ?  
 τον ολον διακοσμον των αρετων ουχι εστι παρ εκει  
 νοις ;  
 Therefore in order that we may speak briefly ,  
 25 ουν Ιν'  
 ειπωμεν συνελοντες ,  
 on the one hand , These Three Are The Fulfillers of The Divine ,  
 κα των θειων , μεν ταυτα τρια εστι τα πληρωτι  
 by Permeating All of The Superior Genera ; with *Goodness* , *Wisdom* and  
*Beauty* .  
**P113** δια χωρουντα παντων των κρειττονων γενων , αγαθοτης , σοφια ,  
 καλλος :  
 Then in turn , there are also Three that Collect-together Those that are  
 Filled ,  
 δε αυ και τρια συναγ  
 ωγα των πληρουμενων ,  
 on the one hand , Being Secondary to *Those* ,  
 μεν δευ  
 τερα εκεινων ,  
 while on the other hand , Pervading Trust and Truth and Love to All The  
 Divine Orders .  
 δε διηκοντα πιστις και αληθεια και ερωσ εις πασας τας θεια  
 ς διακοσμησεις .  
 Therefore All are Preserved through These  
 δε παντα Ζωζεται  
 δια τούτων  
 and are Conjoined to their *Primary Causes* ;  
 και συναπτεται ταις πρωτουργοις αιτι  
 αις ,  
 some , through The Madness of Love ,  
 5 τα μεν δια της μανιας ερ  
 ωτικης ,  
 others , through The Philosophy of Divinity ,

θειας , τα δε δια της φιλοσοφιας  
 and still others , through The Power of Theurgy ,  
 θεουργικης , τα δε δια της δυναμεως  
 which is Superior to all human soundmindedness and knowledge ,  
 η εστιν κρειττων απασης ανθρωπινης σωφροσυνης και επιστ  
 ημης , by Comprehending The Prophetic/Oracular Good and also  
 αγαθα τε και συλλαβουσα της μαντικης  
 The Purifying Powers of Perfective Good ,  
 ης τας καθαρτικας δυναμεις τελειουργικ  
 and Simply , All The Energies of The Divinely-Inspired Possession .  
 10 και απλως παντα τα ενεργηματα της ενθεου  
 κατοκωχης .

15 December 2022

## Chapter 26 - κς

Therefore concerning These Logos perhaps we may discourse again more  
 opportunely .

ουν Περι τουτων ταχ' αν διελθοιμεν και εισα  
 υθις εγκαιροτερον :  
 Then in turn if you wish , let us chase-down from other Sources  
 δε παλιν ει βουλει , θηρασωμεν  
 αλλαχοθεν

The Common Doctrines of Plato about The Divine Natures .  
 τα κοινα δογματα του Πλατωνος περι των θει  
 ων .

Therefore , what kind of Sources must we assume while proceeding  
 according to Nature ?

15 ουν δη και ποια Ποθεν ημιν ληπτεον πορευομενοις  
 κατα φυσιν ;

In the next place are you willing that we Recall The Logos' written in the  
**Phaedo (80A-B) ?**

εφεξης Βουλει αναμνησθωμεν τοις ειρηνεμοις των γεγραμμενων εν Φαιδωνι  
 ;  
 Now then , in the Demonstrations of The Immortality of the Soul  
 τοιουν εν ταις αποδειξεσιν της αθανασιας  
 της ψυχικης  
 which Arise from Its Likeness to Divinity ,  
 απο της ομοιοτητος προς  
 το θειον ,  
 Accordingly then , Socrates says that , on the one hand , **That** which is  
 Higher than the Soul ,  
 αρα ο Σωκρατης Λεγει ως , μεν  
 το ανωτερω της ψυχης ,  
 and surely then , *to which* She is Like by Nature and by Being Alike  
 20 και εοικυια δη ω εοικε φυ  
 She Participates of An Immortal Allotment/Share , and by Being Immortal  
 και μετεχει αθανατου μοιρας ,  
 She is Divine and Intelligible and of A-Singular-Idea and is Indissoluble  
 και θειον και νοητον και μονοειδες  
 και αδιαλυτον  
 and Possesses Them According to **This** and in A The Same Way ;  
 και εχον κατα ταυτα  
 και ωσαντως :  
 whereas on the other hand , **the self** which is inferior to the Soul is entirely  
 the opposite ,  
 δε το αυτης καταδεεστερον  
 παν τουναντιον ,  
*to which* surely then **self** is also adapted to be corruptible and to experience  
 , for  
 25 και ω δη και προσηκει φθειρεσθαι  
 και πασχειν , γαρ  
 that which is like this is perceptible and multiform and dissoluble inasmuch  
 as this is composite  
**P114** το τοιουτον εστι αισθητον και πολυειδες και διαλυτον ηπερ τα  
 υτη συντεθη  
 and He assigns among these , All those that belong to The Corporeal  
 Underlying-Reality .  
 και κατηγορησε εν τουτοις παντα οσα της σωματικης  
 υποστασεως .  
 Now then let us consider These by Examining in what ever Way Each one  
 belongs to The Gods .  
 τοιουν σκοπωμεν Ταυτα εξεταζοντες οπη ποτε καθ' εκαστον προσηκει τοι  
 5 ς θεις .  
 And what is The First Self to which we Look when we speak of  
 Και τι το πρωτον αυτο προς ο βλεποντες  
 φαμεν  
 This that is said to be Divine ?  
 5 τουτο λεγεται  
 θειον ;  
 On the one hand , is it not the case then , that from what has been said , it is  
 clear that ,  
 των προειρημενων μεν ουκουν εκ  
 των προειρημενων δηλον οτι

Every God Subsists According to The Highest Union of The Beings of **Self** ;  
for by us

πας θεος υφεστηκεν κατ' την ακραν ενωσιν των οντων  
αυτην : γαρ ημιν  
Ascending from bodies , The Divine Unities have Come-to-Light , as Super-  
Ousian Unities ,  
ανιουσιν απο των σωματων , οι θεοι εναδες εφανησαν υπε  
ρουσιου εναδες ,  
as The Producers and The Perfectors and The Measurers of Their Ousias  
10 των ουσιων γεννητικαι και τελειωτικαι και μετρητικαι

and Bind All The Primary Ousias to Themselves .  
και αναδησαμεναι πασας τας πρωτιστας ουσιας εις εαυ  
ας .

On the other hand , **The Divine Self** is not only  
δε Το θειον αυ  
το εστιν ουκ μονον

**The Hyparxis** and **The One** That are in Each Order of **The Being** ,  
η υπαρξις και το εν το εν εκαστη ταξει  
το εν του οντος ,  
since **The Divine Self** is **That** which Participates and **That** which is  
Participated **At-Once** ;

αλλ'  
το μετεχον και το μετεχομενον ομου :  
**The One** of which **Is God** , while **The Other Is-Filled-of-God** .  
το μεν ων εστι θεος , το δε  
εκθεουμενον :

Therefore even if there Is Something that is Separate and Participated  
15 δε και ει εστι τι χωρισ  
τον και μετεχομενον  
Prior to The Participated Unities , it will be quite-clear to us in what follows  
later .

προ των μετεχομενων εναδων εσται καταφανες ημιν εν τοι  
ς υστερον .  
But now we shall Define that The Divine Is Like This ;  
δε νυν διορισωμεθα οτι το θειον εστι  
τοιουτον ,

**The Being** that Participates of **The One**  
το ον το μετεχον  
του ενος  
or **The One** that is Concentrated-Together with **The Being** .  
η το εν συνηρημενως  
μετα του οντος .

For we assume All Abide in The Gods , except **The One** ,  
γαρ παραλαμβανομεν παντα επι των θεων , πλην του ε  
νος ,  
by being Dependant and Secondary , such as **The Ousia** , **The Life** , **The**  
**Intellect** ;

20 ως εξηρημενα και δευτερα , την ουσιαν , την ζω  
ην , τον νουν :  
for The Gods do not Subsist in These , since They Subsist Prior to These ,  
γαρ ου υφεστηκασι εν τουτοις , αλλα π  
ρο τουτων ,  
and since They Produce and Contain These , but are not Defined in Selves .



και παραγουσι και συνεχουσιν ταυτα , αλλ' ουκ αφοριζοντ  
αι εν αυτοις .

Thus on the one hand , one must not fail to notice that These are  
Distinguished

οτι ταυτα δε διωρισται μεν Δει μη λανθανειν  
from Each-Other in This Way According to The Truth ;

κατ' αληθειαν : απ' αλληλων ουτω

while on the other hand , in many places Plato also Solemnly Praises  
25 δε πολλαχου ο Π  
λατων και αποσεμνυνει

The Participants of The Gods by Their Self Names and Names Selves Gods .  
τα μετεχοντα των θεων τοις αυτοις ονομασιν και επονομα  
ζει θεους .

And since not only does the Athenian Foreign-guest in the **Laws (899A)** call  
**P115** Και γαρ ουκ μονον ο Αθηναιος ξενος εν Νομοις αποκαλει

The Divine Soul God , but so also does **Socrates** in the **Phaedrus (246A8-  
B1)** ; for he says ,

την θειαν την ψυχην θεον , αλλα και ο Σωκρατης εν ο Φαιδρω ,  
"Thus on the one hand , All Horse and Charioteer Divine Selves are Good  
and of Good" ;

αγαθοι ουν μεν παντες ιπποι τε και ηνιοξοι θεων αυτοι τε  
αγαθων ,  
and later on (**248A**) he says even more clearly ,  
και ετι δια εξης των εναρ  
γεστερον :

"and on the one hand , This is The Life of The Gods."

βιος θεων . και μεν ουτος

And this is not yet Wonderful ; for in what Way is it not Lawful ,  
5 ου θεμιτον , Και τουτο ουπω θαυμαστον : γαρ πως

for Those who are Always Unified-Together with The Gods  
ωμενα τοις θεοις τα αι συνην

and who are Filled-together with Selves as A Singular Series ,  
μιαν σειραν , και συμπληρουνται μετ' αυτων

to be Named Gods ?

προσονομαζειν θεους ;

And since in many places he addresses The Gods as Daimons (**Republic  
509C**) ,

και Αλλα πολλαχου προσαγορευει τους θεους δαιμονας ,  
even if They are Secondary to The Gods and Subsist about The Gods

According to **Ousia** ,  
οι εισι δευτεροι των θεων και υφεστηκασιν περι τους θ  
εους κατ' ουσιαν ,

and since in **Phaedrus (248A)** and in **Timaeus (41A)** and in others (**1 Alc  
105D5-E7, 124C8**) ,

10 και γαρ εν Φαιδρω και εν Τιμαιω και εν αλλοις  
you will find Self extending The Name of The Gods even as far as Daimons .

αν ευροις αυτον εκτεινοντα την επωνυμian των θεων και μεχρι δαιμ  
ονων .

But that which is even more contrary-to-expectation than These Logos',  
δε Ο εστι παραδοξοτερον

τουτων ,  
is that he does not even refuse to call Certain Human-beings Gods ;

πων θεους , ουκ και απηξιωσεν προσειπειν τινας ανθρω

just as he calls the Elean Foreign-guest in the **Sophist (216A)** .

ωσπερ τον Ελεατην ξενον εν  
Σοφιστη .

Now then one must assume from All These Logos', that The One is Simply  
God ,

15 τοινυν Ληπτεον εκ απαντων τουτων οτι ο μεν  
εστιν απλως θεος ,

while another is God According to Union , and Another According to  
Participation ,

ο δε καθ' ενωσιν , ο  
δε κατα μεθεξιν ,

and yet Another According to Conjunction , and still Another According to  
Likeness .

ο δε καθ' ομοιωσιν :  
For on the one hand , Each One of The Super-Ousian Beings Is Primarily A  
God ;

γαρ μεν εκαστος των υπερουσιων  
πρωτως θεος ,  
on the other hand , Each One of The Intellectual Beings is A God According  
to Union ;

δε εκαστος των νοερων  
καθ' ενωσιν ,  
then in turn , Each One of The Divine Souls is a God According to  
Participation .

δε αυ εκαστη των θειων των ψυχων  
κατα μεθεξιν ,  
whereas The Divine Daimons are Gods by Being-Conjoined to Those Gods ;  
δε οι θειοι δαιμονες κατα την συναφ

ην προς εκεινους θεοι ,  
while The Souls of Braves are Allotted This Greeting through Likeness .

20 δε ψυχαι ανδρων μεταλαγχανουσιν ταυτης της προσηγοριας δι' ομοιοτητο  
ς .

Therefore just as we have said , Each One of These is more Divine than  
God ;

δε ωσπερ ειρηται , Εκαστον τουτων εστιν μαλ  
λον θειον η θεος :

and since the Athenian foreign-guest calls Self Intellect Divine (**Laws 897B**)

και επει ο Αθηναιος ξενος προσειρηκεν τον αυτον νουν θειον .  
Surely then , That which is Divine is Secondary to The Primary Divinity ,

δη δε Το θειον εστι δευτερον της  
πρωτιστης θεοτητος ,  
surely then just as The Unified is to **The One** , and The Intellectual to  
Intellect ,

25                    του νου ,                    δη                    ωσπερ   το ηνωμενον και του ενος , και                    το νοερον  
and The Ensouled to The Soul , and just as on the one hand ,  
**P116**                    και το εψυχωμενον της ψυχης ,                    και  
μην  
Those that Have-More-of-The-Idea-of-The-One and Are-More-Simple Are  
Always Prior ,  
τα                    ενοειδεστερα                    και  
απλουστερα                    αι προηγεται ,  
whereas on the other hand , The Series of The Beings Ends in **The One Self**  
·  
δεν                    η σειρα                    των  
οντων τελευτα εις το εν αυτο .  
Thus on the one hand , let Such be the Distinction for us of The Divine ,  
ουν                    μεν                    εχ-τοιουτον-ετω διορισμον ημιν  
Το θειον ,  
while after this on the other hand , let us Contemplate The Immortal .  
5                    μετα τουτο                    δε                    θεωρησ  
ωμεν                    το αθανaton .  
For surely then there are also Many Orders of Immortality Pervading from  
Self On-High  
γαρ                    δη                    εισι και   Πολλαι ταξεις της αθανασιας διηκουσαι  
παρ' αυτω ανωθεν  
as far as Those that are Last . And The Last One is The Echo of Immortality  
αχρι                    των εσχατων . Και το τελευταιον μεν εστι απη  
χημα της αθανασιας  
among *The Perpetual* natures that are visible ; which surely then the Elean  
guest also  
δη                    εν                    τοις                    αιδιοις                    των φανερων                    ,                    α  
ο Ελεατης ξενος και  
says (**Statesman 270A**) , in The Logos' about The *Restored* Immortal  
Circulation  
10                    φησιν                    , εν τοις λογοις περι της επισκευαστης αθανα  
σιας ανακυκλησεως  
Allotted from The Father ; for every body is Allotted both its Existence and  
Life that Depend  
μετειληχεναι απο του πατρος : γαρ παν σωμα ελαχεν και                    το ειναι                    και το ζ  
ην ηρτημενον  
upon Different Cause , since self is not naturally-adapted to Connect or  
Adorn or Preserve itself .  
ετερας αιτιας ,                    δε αυτο ου                    πεφυκε                    συνεχειν  
η κασμειν η σωζειν εαυτο .  
Thus I think that The Immortality of partial Souls is more Distinct and more  
Perfect than this ;  
δε                    ομαι                    το                    αθανaton των μερικων ψυχων εναργεστερον και τελε  
ωτερον Τουτου ,  
which surely then is also firmly-bound by many demonstrations in the  
**Phaedo (69E , 107B)**  
15                    ο                    δη                    και                    κατεδησατο                    πολλαις                    αποδειξεσιν εν  
Φαιδωνι  
and in the **10th** book of the **Republic (608C , 611A)** ; thus I mean The Self  
Immortality

καν τω δεκατω της Πολιτειας : δε  
 λεγω αυτο  
 which is also More-Masterful by Containing in Itself The Cause of Eternal  
 Permanence .  
 και κυριωτερον ως εχον εν εαυτω την αιτιαν  
 της αιωνιου διαμονης .  
 Thus we shall not miss The Mark by establishing The Immortality of  
 Daimons to Be  
 δε αν ουκ αμαρτοιμεν τιθεντες την αθανασιαν  
 των δαιμονων ειναι  
 Prior to both of those ; for The Genera through which These Subsist are  
 Undefined , and  
 20 Προ αμφοτερων τουτων : γαρ τα γενη δι' ων τουτων υπεστησαν α  
 κηρατα , και  
 These neither incline to mortality nor filled with the nature of the generated  
 and corruptible .  
 ουτε ρεπουσιν εις το θνητον ουτε αναμιμπλανται της φυσεως των γινομενων τε και φθειρι  
 μενων .  
 Thus I infer that The Immortality of Divine Souls is still More-Venerable and  
 δ' λογιζομαι την αθανασιαν των θειων ψυχων ειναι επι σεμνοτε  
 ραν και  
 More-Excellent than These According to Ousia ; and surely then concerning  
 which we say are  
 υπερεχουσαν Τουτων κατ' ας φαμεν ειναι  
 ουσιαν , και δη  
 Primarily Self-motive and The Fountains and Sources of The Life divided  
 about bodies ,  
 πρωτως αυτοκινητους και πηγας και αρχας της ζωης μεριζομενης περι τοις  
 σωμασι ,  
 and through which , selves are Allotted their Renewable/Restorative  
 Immortality .  
 25 και δι' ην αυτα μετεληχεν της επισκευαστ  
 ης αθανασιας .  
 Surely then if Prior to These , you conceive The Divine Selves and The  
 Immortality in Selves ,  
**P117** δη δε Ει προ τουτων εννοησειας και τους θεους αυτους και την αθανασιαν ε  
 ν αυτοις ,  
 and how , in the *Symposium* (202D) , Diotima does not impart The  
 Immortality Such as This  
 και οπως εν Συμποσιω η Διοτιμα ουδε μεταδιδωσιν της  
 αθανασιας τοιαυτης  
 to Daimons , but Distinguishes/Sets-apart Self Solely in The Gods ,  
 τοις δαιμοσιν , αλλ' αφοριζεται αυτην μονοις  
 εν τοις θεοις ,  
 in order that Such An Immortality will Come-to-Light for Thee  
 τον τοιουτον αθανατον  
 φανειται σοι  
 All-Perfectly Separate and as Being-Transcendent of The Wholes ;  
 5 παντελως χωριστον και εξηρημενον  
 των ολων :  
 for Eternity Is There ; The Fountain of The Whole of Immortality ,

ολης αθανασιας , γάρ ο αιών εκεί , η πηγή της  
 and through That , All , both Live and Possess Life ;  
και δι' εκείνον , πάντα και ζή και ε  
 χει ζων , some on the one hand , Possess An Eternal Life ,  
αίδιον , τα μέν  
 while others on the other hand , possess a Life dispersed into non-being .  
τα δε  
 το σκεδαννυμενην εις μη ον .  
 Therefore , so as to speak concisely , That which is Divine is Immortal  
 insofar as  
 10 ουν , ως φαναι συνελοντι , το θειον  
αθανατον καθ' οσον  
 Self is Productive and Comprehensive of The Eternal Life .  
εστι γεννητικον και συνεκτικον της αι  
 διου ζωης .  
 For Self Is not Immortal by Participating of Life ,  
γάρ εστι ου αθανατον ως μετεχον  
 του ζην ,  
 but by Being The Cause of The Divine Life and by Deifying The Self-Life ,  
αλλ' ως παρεκτικον της θειας ζωης και ως εκθεουν  
 την αυτοζων ,  
 whether you are willing to call Self Intelligible or any other name .  
ειτε εθελοις καλειν αυτην νοητον ειτε  
 οπωσουν .  
 Whereas surely then after this , one must consider The Intelligible .  
Αλλά δη μετα τουτο σκεπτεον  
το νοητον .  
 Thus on the one hand , Self is Called Intelligible in Relation to The  
 Perceptible  
 15 ουν μεν Λεγεται και  
προς το αισθητον  
 which will come to Light by being Visible and Opineable along with Sense-  
 perception  
φανησεται ως εχον ορατον και δοξη  
 μετ' αισθησεως  
 on the other hand , The Intelligible is The First Unfolded into Light in The  
 Most Ancient Causes .  
το την πρωτιστην εκφαν  
 10 \*\*\* εν ταις αρχηγικωταταις .  
 For on the one hand , The Soul is also Intelligible , and She is of This  
 Allotment  
γάρ μεν η ψυχη και Νοητον , και  
εστι της ταυτης μοιρας  
 and She Transcends Perceptibles and is Allotted The Ousia that is Separate  
 from Selves .  
 20 και εξηρημενη των αισθητων και λαχουσα την ουσια χωριστην  
απ' αυτων .  
 On the other hand , Prior to This , Intellect is also Intelligible ; surely then  
 from which Source

δη δε προ ταυτης ο νους και Νοητον :  
 we deem Worthy to Arrange Soul in The Middle , rather than Enumerate  
 Her among The First .  
 και αξιουμεν ταπειν ψυχην εν την μεσω , μαλλον η ποιειν εναριθμον  
 τοις πρωτοις .  
 Furthermore , The Intelligible is More-Ancient than Intellect , by Being  
 του νου , δε το Νοητον πρεσβυτερον  
 That which Fills and Perfects The Self Hyparxis of Intelligence According to  
 Self :  
 το πληρωτικον και τελειωτικον της αυτο υπαρχον νοησεως  
 καθ' αυτο :  
 25 and which surely then **Timaeus (28C-29A, 30C-31B)** Pre-Arranges  
 και ο δη ο Τιμαιος  
 προτιθησι  
 in The Order of Paradigm , Prior to The Demiurgic Intellect and The  
 Intellectual Energy .  
 εν τάξει παραδειγματος του δημιουργικου νου και της  
 νοερας ενεργειας .  
 Furthermore , Beyond All of These , There Is The Divine Intelligible ,  
**P118** δε επεκεινα απαντων τουτων εστι το θειον  
 νοητον ,  
 which is Defined According to The Divine Hyparxis and Union of Self ;  
 ο αφωρισται κατ' την θειαν την υπαρξιν κ  
 αι ενωσιν αυτην  
 for This Is also Intelligible by Being Desirable to Intellect and by Being  
 Perfective and  
 γαρ τουτο εστιν και νοητον ως εφετον τω νω και  
 ως τελεσιουργον και  
 by Being Connective of Intellect and by Being The Super-Abundance of  
 Being .  
 ως συνεκτικον του νου και ως  
 πληρωμα του οντος .  
 Therefore we will Define The Intelligible Hyparxis of The Gods *in one way* ;  
 ουν φησομεν την νοητον υπαρξιν τω  
 ν θεων Αλλως ,  
 and The Truly-Real Being and The Primary Ousia *in another way* ,  
 5 το οντως ον και την πρωτιστην ουσι  
 αν αλλως ,  
 and The Intellect and All The Intellectual Life *in another way* ,  
 τον νουν και πασαν την νοεραν ζωην  
 αλλως ,  
 and The Soul and The Order of The Soul *in another way* ;  
 την ψυχην και τον διακοσμον ψυχικον α  
 λλως :  
 and one should not confound The Different Natures of The Realities  
 και δει μη συγχειν τας διαφορους φυσεις τ  
 ων πραγματων  
 as following-along/conforming with The Names .  
 επομενους  
 τοις ονομασιν .

18 December 2022

## Chapter 27- κζ

Thus on the one hand , Such has to be The Order of The Self Triad ,  
10 αυτη τριας , ουν μεν τοιαυτην εχει την ταξιν Η  
so that The One is The Divine and Primary Highest-Summit ,  
ως το μεν ειναι θειον και πρωτιστον  
ακροτατον ,  
while on the other hand , The Second Is Immortal ; whereas The Third Is  
Intelligible ;  
δε το δευτερον αθανατον ,  
δε το τριτον νοητον :  
for The One of which , Is The Deified Being ,  
γαρ μεν ου εστιν το εκθ  
εουμενον ον ,  
The Other of which , is The Life that Subsists According to The Immortality  
of The Gods ;  
δε ου η ζωη υφεστηκεν κατα  
την αθανασιαν των θεων ,  
then The Third of which , is The Intellect which is Named Intelligible  
δε ου ο νους  
επονομαζεται νοητον  
According to The Super-Abundance of The Union .  
15 κατα την πληρωσιν  
της ενωσεως .  
On the other hand , after this there is in turn That-which-Is-of-A-Singular-  
Idea/Uniform ,  
δε Μετα ταυτην εστιν εφεξης το  
μονειδες ,  
and The Indissoluble , and That which has to Be In-The-Same-Way ,  
το αδιαλυτον , το ε  
χον ωσαυτως ,

from The Causes of Selves and These are the  
Precursors/Forerunners/Predecessors

απο των αιτιων αυτων και ταυτα  
προθοροντα

who also Pervade/Advance/Spread through All The Divine Orders .

και χωρουντα δια παντων  
των θειων διακοσμων .

For on the one hand , The Highest Summit Is That which-is-of-A-Singular-Idea ,

20 γαρ μεν ακροτατον εστι το  
μονοειδες ,

and Is Present with The Divine Monad , and has Come-Forth-Into-The-Light

και η παρ'  
τη θεια τη μοναδι και εκφαινεται

by Being-Especially Adapted to That which Is Primarily Being ;

μαλιστα προσηκον το  
πρωτως ον :

and surely then into which Every Genus of The Unities that is Participable Ends .

και δη εις ο παν γενος των εναδων  
το μεθεκτον τελευτα .

For **The One** is Prior to These , as it will also become clear as we proceed .

γαρ Το εν εστιν προ τουτων , ως εσται και δηλον  
προιουσι .

On the other hand , The Second Is The Indissoluble ; for Self Is

25 δε Το δευτερον  
αδιαλυτον : γαρ εστι

Comprehensive and Connective of The Extremes According to The Divine Union ;

**P119** συνεκτικον και συνδετικον των ακρων κατα την θειαν ενωσιν ,

since that which dissolves is also Like This by needing

Cohesiveness/Integrity

επει το διαλυτον και τοιουτο ενδεια  
συνοχης

and The Power that collects-together the multitude into One .

και δυναμεως συναγωγουσης το πληθ  
ος εις εν .

Whereas The Third is The Eternal which has to Be

δε εστι Το αιωνιον  
εχον

According to The Same-Selves and In-The-Same-Way and is Full of The  
Eternity of The Gods ;

κατα ταυτα και ωσαντως και πλη  
ρες της αιδιότητος των θεων :

from which The Participation of Immortality and of Eternal Sameness is  
Imparted to Others .

5 παρ' ου η μεθεξις της αθανασιας και της αιωνιου ταυτοτητος και  
τοις αλλοις .

Accordingly then , That which-is-of-A-Singular-Idea refers to The Self-Same  
as The Divine ;

αρα το μονοειδες η  
κει Εις ταυτον τω θειω ,

whereas The Indissoluble refers to The Self-Same as The Immortal ;



δε το αδιαλυτον  
 τω αθανατω ,  
 whereas we must refer That which has to be In-The-Same-Way to The  
 Intelligible .  
 δε ανοισομεν το εχον ως  
 αυτως τω νοητω .  
 And do you see how Each One is Co-Harmonized According to The Way of  
 Each-Other ?  
 10 Και ορας οπως εκαστα συνηρμωσται κατα  
 τροπον αλληλοις ;  
 For on the one hand , That which-is-of-A-Singular-Idea , is Reasonably ,  
 γαρ μεν Το  
 μονοειδες εστιν εικοτως  
 That through which The First Unity is Participated by The Being ; for if  
 Accordingly  
 γαρ ει την κατα δια την πρωτην εναδα μετεχομενην υπο του οντος :  
**The One** Is God , surely then without a doubt The Divine will be The Idea-  
 of-The-One ,  
 ον το εν ο θεος , δηπου το θει  
 εσται ενοειδες ,  
 then The Idea-of-The-One will also be The Same as That which-is-of-A-  
 Singular-Idea .  
 δε το ενοειδες ταυτον  
 τω μονοειδει .  
 On the other hand , The Being through which The Singular Cause of Life is  
 Immortal  
 15 δε Το ον δια την  
 μιαν αιτιαν της ζωης αθανατον  
 is also in a Similar Way Indissoluble ; for Life is The Bond of those natures  
 that dissolve ;  
 εστιν και ομοιως αδιαλυτον : γαρ η ζωη δεσμος των  
 φυσει διαλυτων ,  
 and which **Timaeus (41B)** indicates to us by opposing the dissoluble to The  
 Immortal ;  
 και ο ο Τιμαιος ενδεικνυμενος ημιν ανθιστησιν το διαλυτον τω αθ  
 ανατω  
 (for says the Demiurgos , “thou are not Immortal , but surely then thou shall  
 never be dissolved  
 (γαρ φησιν μεν εστε ουκ αθανατοι , μεν δη  
 ουτι διαλυθησεσθε  
 nor shall the fate/allotment of death befall thee”) ;  
 ουδε μοιρας θανατου  
 τειξεσθε) :  
 accordingly on the one hand , All that is mortal is dissoluble ; but The  
 Immortal is Indissoluble ,  
 20 αρα μεν παν το θνητον διαλυτον , δε  
 το αθανατον αδιαλυτον ,  
 whereas on the other hand , That which has a Restored/Repaired  
 Immortality has to Be  
 δε το  
 επισκευαστην αθανασιαν εχον

According to The Self/Same Logos , neither Indissoluble , nor mortal ; for by Being

τον : γαρ ον κατα τον αυτον λογον , ουτ' ουν αδιαλυτον ουτε ουν θνη  
in The Middle of both , Self is neither of the extremes , according to each  
opposition .

εν μεσω αμφοτερων εστι ουδετερον των ακρων καθ'  
εκατεραν αντιθεσιν .

Then in turn , The Third is Established According to The Fullness of The  
Intelligible Wholes ,

δε αυ Το τριτον ιδρυμενον κατα το πληρωμα  
των νοητων ολων ,

by Possessing Existence and Likeness At-Once ; for The Intelligible is The  
Cause of Sameness

25 εχον εστι και ωσαυτως ομου : γαρ το νοητον εστι  
αιτιον ταυτοτητος  
and of The Eternal Permanence , and through This , Intellect is In All Ways  
Eternal .

και της αιωνιου διαμονης , και δια τουτο ο νους παντως  
αιωνιος .

Accordingly then , The Self Triads Descend from The Primary and Most-  
Ancient Ideas ,

αρα αι αυται τριαδες καθηκουσιν Απο των πρωτιστων και  
αρχοειδεστατων ,

surely then just as it was also demonstrated concerning the Prior Triads .

δη ωσπερ και εδεικνυμεν π  
ερι εμπροσθεν των . 20 Dec 2022

## Chapter 28 - κη

Thus on the one hand , we shall consider These Triads later on ;

P120 Αλλα μεν

ταυτα υστερον εις :

whereas on the other hand , Those being so Distinguished , let us bring to  
Mind

δε τουτων διωρι  
σμενων , νοησωμεν

what in the world we claim (*Tim 27D*) The Unbegotten Nature of The  
Divine Beings to Be .

οιον ποτε λεγομεν το αγεννητον  
των θειων ειναι .

For we also say that All Being cannot Be Generation , and Socrates  
demonstrates that

γαρ Και φαμεν παν το ον εχειν ουκ γενεσιν , και ο Σωκρατης  
αποδεικνυσι

Souls are Unbegotten in the *Phaedrus* (245C7-D3) , and Prior to These ,  
The Divine Selves

5 τας ψυχας αγεννητους εν τω Φαιδρω , και προ τουτων  
οι θεοι αυτοι

are Established-Above Generation and The Underlying-Reality According to  
Time .

υπεριδρυνται γενεσεως και της υποστασεως  
κατα χρονον .

Therefore , in what way shall we Define The Divine Unbegotten and  
According to what Logos ?  
οὐν κατά τινα Πως λογον ; αφοριζομεθα το θειον αγεννητον και  
Is it because The Divine Transcends All Generation , not only that which  
comes to Be  
Η οτι της γινομενης εξηρηται πασης γενεσεως , ου  
in The Parts of Time , surely then such as we would say of The Generation of  
Matter ,  
10 εν μοριω του χρονου , δη οιαν αν λεγοιμεν την  
γενεσιν των ενυλων ,  
not That which is extended into All of Time , such as **Timaeus (41A-B)**  
demonstrates  
ουδε της εκτεινομενης εις παντα τον χρονον , οποιαν ο Τιμαιος  
υποδεικνυσιν  
of The Generation of The Heavenly Bodies , but also of The Generation of  
Souls ,  
εσεως ψυχικης , την γενεσιν των ουρανιων σωματος , αλλα και της γεν  
and since **Timaeus (37A)** on the one hand , Names This Unbegotten ,  
According to Time ,  
ον και επει ο Τιμαιος μεν αποκαλει ταυτης αγεννητ  
κατα χρονον  
while on the other hand , Being The Best of The Generated Natures ,  
15 των γεννηθεντων , δε αριστην  
and since The Way of Ousia Is Simply Exempt from All Divisibility and  
Separation ;  
και ουσιωδους απλως πασης  
διαιρεσεως και διακρισεως :  
for The Procession of The Gods is Always According to The Union ,  
γαρ η προοδος των θεων εστιν αιει κ  
αθ' ενωσιν ,  
whereas The Secondary are Established In The-Idea-of-The-One in The  
Selves Prior  
των δευτερων ιδρυμενων εν ενοειδως  
τοις προ  
to Themselves , that Produce Those that are Produced who are Contained in  
Selves .  
εαυτων τα παραγομενα των παραγοντων συνεχο  
ντων εν αυτοις .  
Thus , The Indivisible and Inseparable and United are Unbegotten , by The  
Logos of Truth .  
20 τοιουν το αδιαιρετον και αδιακριτον και ηνωμενον εστιν αγεννητον , ως ο λογος α  
ληθης .  
So that if certain Generations of The Gods will also be spoken by Plato in  
Mythical Images ,  
Ωστε ει τινες γενεσεις θεων και λεγοιντα υποτου Πλατωνοζεπι μυθικοις  
πλασμασιν ,  
just as in The Myth of The Generation of **Aphrodite** and of **Love** at the Birth  
of **Aphrodite**

**P121** καθάπερ εν τω μυθω της γενεσις της Αφροδιτης και του Ερωτος εν γενεθλίοις Αφροδιτης

is Celebrated by **Diotima** , one must not fail to notice in what way Myths  
Like These are said

υμνηται της Διοτιμας (**Sym 203B**) , δει μη λανθανειν οπως τα το  
ιαυτα λεγεται

to be generated , and that They are Composed **for The Sake of Symbolical  
Indication** ;

απογεμωμενου , και ταυτα συγκειται ενεκα συ  
μβολικης ενδειξεως ,

and through The Logos that Myths Call The Generation from The Ineffable  
5 πο αρρητον και διοτι οι μυθοι καλουσιν την γενεσιν α

Unfolding into Light of The Causes **for The Sake of Concealment** .  
εκφανσιν των αιτιων

επικρυπτομενοι

For on the one hand , through *This Design* , in the writings of **Orpheus**

Τοις γαρ Ορφικοις μεν δια τουτο

The Primary Cause is Called Time

το πρωτιστον αιτιον προσειρηται Χρο

νος

- and since on the other hand , The Primary Cause is Thus Called , **Through  
Other Causes** -

- και γαρ αυ δι' αλλας αιτιας -

**in order that** That which Is According to Cause Be The Self-Same **As That  
According to Time** ;

ινα το κατ'  
αιτιαν η ταυτον τω κατα χρονον ,

And that The Procession of The Gods be Properly Called Generation  
According to Time

10 και χρονον η προοδος των θεων η κυριως επονομαζεται γενεσις  
κατα χρονον

**by Proceeding from** The Best of Causes ;

προιουσα απ'

της αριστης αιτιας :

so that accordingly on the one hand , Plato Forms/Devises Myths from The  
Such Causes

γουντι δε αρα μεν Πλατωνι πλαττειν μυθολο  
τα τοιαυτα

by Following the Theologists in a Harmonious Way ;

οζε -ως , επομεν- τοις θεολογοις ηρμ

and on the other hand , when Plato is Discoursing In an Intellectual Way ,  
but not

και δε διαλεκτικευομενω  
νοερως αλλ' ου

in A Mystical Way , He Leads The Way and Seeks to Celebrate The  
Unbegotten Divinity

μυστικως αφηγουμενω και ζητουντι υμνειν  
το αγεννητον τα θεια

of The Gods ; for The Gods Establish The Paradigm of The Unbegottenness  
in Selves Primarily ,  
15 των θεων , γαρ οι θεοι ιδρυσαντο το παραδειγμα της αγεννησιας εν αυ  
τοις πρωτως ,  
whereas The Intellectual Nature is Unbegotten Secondly ,  
ννητος δε η νοερα φυσις αγε  
and after This , the Composition of The Soul ,  
υχικη , και μετα ταυτην η συστασις ψ  
then there is also the last appearance of the Unbegotten Power in bodies ;  
δε εστι καν εσχατον ινδαλμα της αγεννητου δυναμεως τοις σ  
ωμασιν ,  
and which upon perceiving , some of Those after Plato (the Peripatetics On  
The Heavens 1) ,  
και ο συνιδοντες τινες των μετα Πλατωνα  
have indefinitely/loosely/vaguely shown that *the whole* heaven is unbegotten  
20 αδιοριστως αποφαινονται τον ολον ο  
υρανον αγεννητον .  
Thus on the one hand , The Gods are Unbegotten , whereas on the other  
hand ,  
ουν δε μεν οι θεοι Αγεννητοι ,  
there is The Order in Selves of First and of Middle and of Last Processions ,  
εστιν ταξις εν αυτοις πρωτων τε και μεσων και τελευταιω  
ν προοδων ,  
including The Superiority and Subordination of Powers ,  
και υπεροχαι και υφεσ  
εις δυναμεως ,  
and on the one hand , The Comprehension of The-Idea-of-The-One of The  
Causes ,  
και μεν περιληψεις  
ενοειδης των αιτιων ,  
and on the other hand , The-Idea-of-Many Offspring of Those that are  
Caused ,  
25 σεις των αιτιατων , πολυειδεις απογεννη  
then The Way of Their Underlying-Reality is Quite-Different ,  
δε ο τροπος της υποστασεως  
εξηλλακται ,  
and thus , some , by Being Fulfillers/Replenishers Subsist-before Secondary  
Natures ;  
υπαρχει και τα μεν ως πληρουντα προ  
των δευτερων ,  
while others , by Being Filled/Replenished Long-after Those that are More-  
Perfect ,  
των τα δε τελειοτερων , πληρουμενα εφιεται  
and by Participating of The Power of Selves , They are Producers  
και μεταλαμβανοντα της δυναμεως αυτων γεν  
νητικη  
of Those after Themselves and Complete The Perfection of The Hyparxis of  
Selves .

**P122**      των      μεθ'      εαυτα      και αποτελειται τελεσιουργα      της υπαρξε  
ως      αυτων .

Now then , by Looking to These , we may show what the Myths indicate  
                                         τοιουν αποβλεποντες Προς ταυτα ,      εξηγη-      των μυθων

- σομεθα

by The Paternal Causes and The Prolific/Fruitful/Productive Powers of The  
                                         Maternal Causes .

και τας πατρικας αιτιας και τας      γονιμους  
                                         των μητερων .

For surely then on the one hand , we may suppose that *Everywhere*

οθησομεθα      Πανταχου      γαρ      δη      μεν      υπ

The Cause of The Superior and Naturally More-Singular-Idea Is **Paternal** ,  
5      το αιτιον      της κρειττονος      και      φυσεως      ενοειδεστερας  
πατρικον ,

while on the other hand , we may say that The Cause of The More-  
                                         Subordinate and

                                         της      καταδεεστερας      και      φησομεν      το  
More-Partial Nature Pre-Subsists in The **Maternal** Order ;  
                                         μερικωτερας      προπαρχειν εν

μητρος      ταξει :

For on the one hand , Among The Gods , The Father is Analogous

                                         γαρ      μεν      παρα      τοις θεοις      ο  
πατηρ      αναλογον

to The Monad and Cause of **The Limit** ;

                                         τη      μοναδι      και      αιτια      του  
περατος ,

while on the other hand , The Mother Is Analogous

10      μητηρ      δε      η

to The Dyad and to **The Unlimited** Power That is Productive of The  
                                         Beings .

                                         δυαδι      και      τη      απειρω δυναμει      τη γεννη  
τικη      των οντων .

Thus on the one hand , The Paternal , according to Plato , is Always The  
                                         Singular-Idea

                                         Αλλα      μεν      το πατρικον      παρα Πλατωνι  
                                         αει      μονοειδες

and Is Established in A More Elevated Way than Those which Proceed from  
                                         Self

                                         και      ιδρυται      υψηλοτερον      των  
                                         προιοντων      απ' αυτου

and Pre-Subsists in The Allotment of The Desirable of Those Self Begets .

                                         και προυφεστηκε εν      μοιρα      εφετου  
των      τικτομενων ,

Then in turn , The Maternal is Always The Dual-Idea ;

                                         δε      αυ      το μητρικον  
                                         δυοειδες

and at one time , She Reaches-out in Myths as Being Superior than Her  
                                         Offspring ,

15      και      μεν ποτε      προτεινεται εν τοις μυθοις      ως      κρειπτον      τω  
ν γεννηματων

whereas at another time , She Reaches-out as being subordinate According  
to Ousia ;

ως υφειμενον δε ποτε κατα την ουσιαν ,  
just as in the **Symposium** (203B6) , Plato calls **Poverty** The Mother of  
**Love** ;

ερα του Ερωτος : καθαπερ εν Συμποσιω λεγουσι την Πενιαν μητ

and this is not only the case in Mythical fictions ,  
λασμασι , και ουκ μονον εν τοις μυθικοις π

but also in the Philosophical Theory/Contemplation of The Beings , just as it  
is written

αλλα καν τη φιλοσοφω θεωρια των  
οντων ωσπερ γεγραπται

in the **Timaeus** (50D, 52D) , for there , on the one hand , The Being is  
called Father ,

εν Τιμαιω : γαρ εκει μεν  
το ον επονομαζει πατερα  
while on the other hand , The Matter is called Mother and Nurse of  
Generation .

μητερα και τιθηνην της γενεσεως . δε την υλην  
Thus on the one hand , The Prolific and Perfective Powers and Providers of  
Life

20 ουν μεν Αι γονιμοι και τελεσιουργοι δυναμεις  
και χορηγοι ζωης  
and Causes of Separation of The Secondary Natures are Mothers  
και αιτιοι διακρισεως των δευτερων

εισιν μητερες  
by Being Established Above Those that are Produced from Themselves .  
υπεριδρυμεναι των παραγομενων

αφ' εαυτων :  
Whereas on the other hand , The Powers that Those that Proceed Receive  
and Multiply

ι και πολλαπλασιαζουσαι δε αι τα προιοντα υποδεχομενα  
The Energies of Selves and Extend even the subordinate allotment of Those  
They Produce

25 τας ενεργειας αυτων και εκτεινουσαι και την χειρονα μοιραν των απογε  
νηθεντων  
are Selves also called Mothers .

αυται και αποκαλούνται μητερε  
ς .

Then in turn , The Offspring of Such Causes ,

**P123** δε αυ Τα γεννηματα των τοιουτων α  
ιτιων ,

at one time , Proceed According to Union from Their Innate Sources ,

οικειων αρχων οτε μεν προεισιν καθ' ενωσιν απο των

and are Filled from both The Paternal and Maternal Causes ;

και πληρουται παρ' αμφοιν

*but at another time , They Contain The Bond of Selves by Being Arranged in  
The Middle ,*

γμενα οτε δε εν μεσω συνεχει τον συνδεσμον αυτων τετα

and both Conveying The Gifts of The Fathers to The Maternal Bosoms ,  
και διαπορθμευοντα τας δοσεις των πατερων επι τους μητρικους κολπ  
ους

and Turning-about The Receptacles of Selves to The Fulfillments of The  
Primary Causes .

5 και επιστρεφοντα τας υποδοχας αυτων εις τας αποπληρωσεις των πρωτουργων  
αιτιων :

Whereas in the case of Those that Subsist from The Twofold Preexisting  
Sources

ν προυπαρχουσων αρχων δε των υφισταμενων απο των διττω

of The Producer , on the one hand , Some are Assimilated to The Paternal  
Cause

της απογεννησεως (feminine) , μεν τα αφομοιουται προς την  
πατρικην

and Such A Genera of Gods are Productive and Protective and Connective  
10 και τα τοιαυτα γενη των θεων εστι ποιητικα και φρουρητικα και συνεκ  
τικα

(for to Produce and to Protect and to Connect belong to The Cause of **The  
Limit**) ,

(γαρ το ποιειν και το φρουρειν και το συνεχειν προσηκει τη αιτια του π  
ερατος) ,

while on the other hand , Others are Assimilated to The Maternal Cause and  
are Prolific and

προς την μητρικην δε και εστι γονιμα και τα

Vivific and Providers of Motion and of the multiplication of powers and of  
variety and

και ζωοποια και χορηγα κινησεως και πολλαπλασιασμου των δυναμεων και ποκιλιας

of Processions ; for All These are The Offspring of **The Unlimited** and The  
First Multitude .

15 προοδων : γαρ απαντα ταυτα εστιν εγκονα της απειριας και του πρωτιστου π  
ληθους .

22 December 2022

## Chapter 29 - κθ

Thus on the one hand , This is Enough about The Unbegotten Hyparxis of  
The Gods ;

ρξεως ουν των θεων : μεν ταυτα και ικανα Περι της αγεννητου υπα

on the other hand , it remains I think , to also speak about The Divine  
Names .

ειων των ονοματων . δε , λειπεται οιμαι , και ειπειν περι των των θ

And since in the **Cratylus** , Socrates thinks it Worthy to Reveal in an  
Excellent Way



Και γαρ εν τω Κρατυλω ο Σωκρατης αξιοι εκφαινειν  
 διαφεροντως  
 The Rectitude/Correctness of The Names found among The Gods .  
 20 την ορθοτητα των ονοματων ε  
 ν τοις θεοις :  
 And surely then on the one hand , According to **The 1st Hypothesis** ,  
 και δη μεν  
 κατα την πρωτην υποθεσιν ,  
 just as Parmenides denies All that is Knowable and All Knowledge ,  
 ωσπερ ο Παρμενιδης αποφασκει παντα ταλλα γνωστα και απασας τας γν  
 ωσεις ,  
 so also does he deny The Name and The Logos of **The One** .  
 ογων του ενος : ουτω και το ονομα και τον λ  
 Whereas on the other hand , According to **The 2nd Hypothesis** ,  
**P124** δε κατα  
 την δευτεραν  
 it is also brought-to-Light , besides All The Others ,  
 και δεικνυσιν εφ' απα  
 σι τοις αλλοις  
 that there is The Logos and The Name of **This One** .  
 α τουτου ενος . οτι εστι λογος και ονομα  
 Thus on the one hand , in order that we speak concisely , one must  
 Hypothesize  
 ν , ουν μεν Ιν' ειπωμεν συλληβδη  
 υποθετεον  
 that The Most-Primary and Most-Masterful and Truly Divine of The Names  
 εια των ονοματων τα πρωτιστα και κυριωτατα και οντως θ  
 are Established in The Divine Selves ;  
 αυτοις : ιδρυσθαι εν τοις θεοις  
 while on the other hand , it must be said , that The Secondary Names are  
 The Likenesses  
 5 δε λεκτεον , τα  
 δευτερα ειναι ομοιωματα  
 of Those , by Subsisting Intellectually from Their Daimonian Allotment .  
 μονιας μοιρας : τουτων υφεστηκοτα νοερωσ της δαι  
 Then in turn , we should say that Names that are Third from The Truth  
 (Republic 597E) ,  
 της αληθειας δ' αυ φησομεν τα τριτα απο  
 are on the one hand , fabricated in The Way of The Logos and Receive The  
 Final Appearance  
 καταδεχομενα μεν εσχατως εμφασιν λογικως και  
 των επιστημονων των θειων εκφαινεσθαι  
 at one time by Energizing Enthusiastically , and at another time ,  
 Intellectually

10 οτε μεν ενεργουντων ενθεως οτε  
 δε νοερως  
 and by Producing Images in Motion Bearing Their Inner  
 Visions/Spectacles/Contemplations .  
 και απογεννωντων εικονας εν κινησει φερομενας των ενδον θεαματ  
 ων  
 For just as The Demiurgic Intellect Subsists Beyond The Material  
 Appearances  
 εμφασεις γαρ Ως ο δημιουργικος ο νους υφιστησι περι την υλην  
 of The Primary Ideas in Self , and Produces Temporal Images of The Eternal  
 Ideas and  
 των πρωτιστων ειδων εν αυτω , και παραγει εγχρονα ειδωλα των αιωνιων  
 και  
 divisible images of The Indivisible and shadow like images of The Truly-  
 Real Beings .  
 μεριστα των αμεριστων και εσκιαγραφημενα οιον των αλ  
 ηθινως οντων ,  
 I think , that in the same way , The Knowledge among us , Impresses The  
 Intellectual  
 15 οιμαι , κατα τον αυτον τροπον η επιστημη παρ' ημιν αποτυπουμενη τη  
 ν νοεραν  
 Production through The Fabrication of The Logos and Likenesses of The  
 Other Realities  
 ποιησιν δια δημιουργει λογου τε ομοιωματα τ  
 ων αλλων πραγματων  
 and surely then also of The Divine Selves ; on the one hand , by Impresssing  
 upon us  
 και δη και των θεων αυτων , μεν  
 απεικαζουσα  
 The Incomposite through The Composite ; and on the other hand , The  
 Simple through Variety ,  
 το ασυνθετον δια συνθεσεως δε  
 το απλουν δια ποικιλιας  
 and furthermore , The United through The Multitude of Selves .  
 20 ους αυτων . δε το ηνωμενον δια πληθ  
 And surely then , in this Way by Fabricating The Names ,  
 και δη ουτω πλα  
 ττουσα τα ονοματα  
 Plato ultimately Indicates Images of The Divine Natures ; for Each and  
 Every Name  
 εσχατως επιδεικνυσιν εικονας των θειων : γαρ  
 εκαστον ονομα  
 is Produced as if it were A Glorious Sculpture (**Phaedrus 251A , Meno**  
**97D**) of The Gods ;  
 απογεννα καθαπερ αγαλμα  
 των θεων :  
 and surely then just as The Theurgic Art calls forth The Illuminating , Un-  
 envying Goodness  
 και δη ωσπερ η θεωργια προκαλειται την ελλαμψιν τη  
 ν αφθονον αγαθοτητα

of The Gods through Certain Symbols in The Glorious Sculptures Made by  
Art , surely then

25 των θεων δια τινων συμβολων εις των αγαλματων τεχν  
ητων , δη

According to The Self/Same Logos' so also does The Intellectual Knowledge  
of The Divine

**P125** κατα τα αυτα και η  
νοερα επιστημη των θειων

Reveal The Hidden Ousia of The Gods by The Echoes of Compositions and  
Divisions .

εκφαινει την αποκεκρυμμενην ουσιαν των θεων των ηχων συνθεσεσι και διαιρ  
εσεσι .

And accordingly then , Socrates quite-properly speaks in the **Philebus**  
(12C) ,

τω Φιληβω και αρα ο Σωκρατης Εικοτως φησι εν

of His Great Fear concerning The Names of The Gods ;

των θεων του μεγιστου φοβου περι τα ονοματα

of The Good Care that must be set-in-motion in regards to Selves .

5 περι αυτα της ευλαβειας χαριν ελανειν

For even in The Last Echoes of The Gods , one must Exalt and Revere  
Selves

σεβομενους γαρ και τα εσχατα απηχηματα των θεων σεμνυνειν και

and Establish These in The Primary Paradigms of Selves .

και ενιδρυσθαι ταυτα τοις πρωτιστοις παραδειγμασι αυτω  
ν .

And so much concerning Their Divine Names , which indeed

ως γε και Τοσαυτα περι των θειων ονοματων

at the present time may be sufficient for those who intend to

Apprehend/Share of

αντιληψεσθαι προς το παρον εξαρκεσει μελλουσι

**The Theology of Plato ;**

10 της θεολογιας του Πλατωνος  
:

since we shall give the Precise Logos of Selves when we advance Their  
Partial Powers .

δε αποδωσομεν το ακριβες τον λογον των αυτων προαγωμεν των μερικων δυ  
ναμεων .

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